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THE DOCTRINES

AND

DISCIPLINE

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OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

1914

EDITED BY
GROSS ALEXANDER

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NASHVILLE, TENN.; DALLAS, TEX.; RICHMOND, VA.
PUBLISHING HOUSE M. E. CHURCH, SOUTH
SMITH & LAMAR, AGENTS
1914

This Book Is Given To
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THE TEXT OF THE ARTICLES OF RELIGION.

I HEREBY certify that the text of the Articles of Religion contained in this edition of the Discipline has been compared by me with the standard text, and has been found to be in agreement with the same.

GROSS ALEXANDER,
Book Editor.

NASHVILLE, TENN., June 29, 1914.

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By
Rollo McClellan

TO THE MEMBERS

OF THE

METHODIST EPISCOPAL CHURCH SOUTH.

We esteem it our duty and privilege most earnestly to recommend to *you,* as members of our Church, our Form of Discipline, which has been founded on the experience of a long series of years.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the Articles of Religion maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the Church to which you belong.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

Alpheus W. Wilson,
Eugene R. Hendrix,
Joseph S. Key,
Warren A. Candler,
Henry C. Morrison,
E. Embree Hoss,
James Atkins,
Collins Denny,
John C. Kilgo,
William B. Murrah,
Walter R. Lambuth,
Richard G. Waterhouse,
Edwin D. Mouzon,
James H. McCoy.

THE ADDRESS OF THE BISHOPS ON WORLDLINESS.

(Prepared and published by order of the General Conference.)

It has been the custom of the bishops, in watching over the souls of those for whom they must give an account, to warn against the insidious influence of worldliness, which is one of the most subtle and relentless foes of spirituality. It is the spirit of the world in opposition to the spirit of Christ. It is this against which the beloved disciple warned the early Christians when he said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The apostle had in mind the same harmful worldliness when instancing the foes of faith he summed them all up in one, and declared: "This is the victory that overcometh the world, even our faith."

Imagine a state of society where all were dominated by the lust of the flesh and the lust of the eyes and the pride of life, and where all the customs of society were determined by such low

standards, and it is evident that the conditions are absolutely opposed to a life of faith. Only Christianity could stop the brutal and inhuman ferocity of the gladiatorial shows and other forms of amusement which long dominated and brutalized the Roman populace. The indecencies of the stage can be checked by the same divine influence at work in society, as the obscenities and gross improprieties of the printed page, whether of the drama or the novel or the sensual poem, have been outlawed by the spirit of Christ that cleansed the temple of those who profaned it by unholy customs. Custom cannot make right. Custom is too often the unbridled spirit of worldliness, as in the days before Christianity exercised any restraint whatever. It is the mission of Christianity to change the customs of the world until they conform to the spirit of Christ.

The one law of the Church is to avoid what we know is not for the glory of God. This forbids the taking such diversions as cannot be used in the name of Christ, the singing those songs or reading those books which do not tend to the knowledge or love of God, and those forms of needless self-indulgence that unfit the believer for communion with God or for faithful and effective service for man. The law of expediency has the grip of moral duty when we abstain even from what is doubtful for the sake of others. To go

to no place of amusement where we cannot invite our Lord to go with us, and to engage in no recreation on which we cannot invoke his blessing, is a safe rule of conduct toward God and man. This leaves to the Christian the safeguards of a divine presence in all things. Our Lord knew well the value of relaxation from a too strenuous life when he said to his disciples, "Come apart into a desert [or uninhabited] place, and rest awhile"; and he looked with complacency upon the sports of children as he noted their very language when at play in the streets of Jerusalem; but it was "the Lord in the midst" who gave to such recreation the sanction of his presence and blessing.

The family altar, with its sanctities; the right observance of the Sabbath made for man; the avoidance of all that would secularize its sacred hours; the faithful attendance upon all its means of grace; and the cheerful coöperation with all who are aiding in the religious instruction of our children—must make the home the beneficent agency for good in forming and maintaining those lofty ideals of right living for which Christianity has ever stood. Thus the spirit which was in Christ must be in us also, and as many as are led by the spirit of Christ show themselves the sons of their Father. If we would be the children of our Father in heaven, we must adopt the rules of heaven for life on earth. In vain do we pray

the model prayer if we do not seek to do his will on earth as it is done in heaven. Thus alone can his kingdom come.

The true mission of Christ is both to save and to leaven—to destroy the works of the devil, and to impart the power as well as the spirit of right living. Because the spirit that now rules among the children of disobedience is a spirit of worldliness, making men lovers of pleasure more than lovers of God, making self rather than Christ the center of life and thought, bidding men live without God in the world, the avowed aim of Christianity is to enthrone the Lord Jesus Christ in the heart and to make no provision for fulfilling the lusts of the flesh. The expulsive power of a new and holy affection has ever been needed to keep the life of God in the soul of man. If Methodism has often seemed strenuous in insisting on abstaining from every form of evil, she has found her justification in the blessing of her Lord in influencing the lives of men. God forbid that she should ever fall so low as to throw down all barriers about the flock of Christ and, in her lust for numbers, admit to her communion those who have no supreme desire to flee from the wrath to come and to be saved from their sins, and who do not show this desire by the fruits of holy living. A passion for the souls of others, born of this desire, as well as the desire to please Him

who has called us to be soldiers, will best prevent becoming entangled in the affairs of this life inconsistent with the discipline of holy living. With the battle lines drawn against the devil, the world, and the flesh (the sworn and cruel foes of the soul), this is no time to relax our vigilance. "There is no surcease in that war."

Finally, brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the Word of God. Thus was our Lord equipped and armed in his temptations when he was tempted in all points as we are, yet without sin; for there is no temptation that overtaketh you but that there is provided a way of escape. Satan ever desires to have us

that he may sift us as wheat. Our hope, O Lord, is in thee, who dost ever pray for us that our faith fail not.

ALPHEUS W. WILSON,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
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DOCTRINES AND DISCIPLINE.

CHAPTER I.

ARTICLES OF RELIGION AND GENERAL RULES.

SECTION I.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

¶ **1.** There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

¶ **2.** The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very

man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

¶ 3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

¶ 4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

¶ 5. Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or the Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

¶ 6. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

¶ 7. Original sin standeth not in the following of Adam (as the Palagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-Will.*

¶ 8. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works

to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

¶ 9. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

¶ 10. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

XI. *Of Works of Supererogation.*

¶ 11. Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare,

That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

¶ 12. Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

¶ 13. The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

¶ 14. The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well

of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

¶ 15. It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

XVI. *Of the Sacraments.*

¶ 16. Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the

apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

XVII. *Of Baptism.*

¶ 17. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

¶ 18. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and

likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both Kinds.*

¶ 19. The cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the One Oblation of Christ, finished upon the Cross.*

¶ 20. The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction

for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

¶ 21. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

¶ 22. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common or-

der of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

¶ 23. The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people,* are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.[1]

XXIV. *Of Christian Men's Goods.*

¶ 24. The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things

[1]As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be;* and, therefore, it is expected that all our preachers and people will behave themselves as peaceable and orderly subjects.

as he possesseth, liberally to give alms to the poor according to his ability.

XXV. *Of a Christian Man's Oath.*

¶ 25. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION II.

THE GENERAL RULES.

¶ 26. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That they might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on *Thursday,* in the evening. To these, and as many more as desired to join with

them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

¶ **27.** This was the rise of the UNITED SOCIETY, first in *Europe,* and then in *America.* Such a society is no other than *"a company of men* having the form and seeking the power of *godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."*

¶ **28.** There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain;

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling;

Drunkenness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

The *buying or selling goods that have not paid the duty;*

The *giving or taking things on usury, i. e.,* unlawful interest;

Uncharitable or *unprofitable* conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel;*

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing* those *songs,* or *reading* those *books,* which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

¶ 29. It is expected of all who continue in these

societies that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free* to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence and frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

¶ 30. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and

Fasting or abstinence.

¶ 31. These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. *And all these we know his Spirit writes on truly awakened hearts.* If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

CHAPTER II.

THE CONFERENCES.

SECTION I.

OF THE GENERAL CONFERENCE.

Question. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

¶ 32. *Ans.* 1. The General Conference shall be composed of *one* clerical member for every *forty-eight* members of each Annual Conference, and an equal number of lay members. Of the lay members from an Annual Conference, one may be a local preacher.

¶ 33. *Ans.* 2. The clerical representatives shall be elected by the clerical members of the Annual Conference: *provided,* that such representatives shall have been traveling preachers at least four calendar years next preceding their election, and are in full connection with an Annual Conference when elected, and also at the time of holding the General Conference. The lay representatives shall be elected by the lay members of the Annual Conference: *provided,* that such representatives be twenty-five years of age, and shall have been members of our Church for at least six calendar years

next preceding the time of their election, and also at the time of holding the General Conference.

¶ 34. *Ans.* 3. An Annual Conference, entitled under the second Restrictive Rule to one ministerial delegate, shall not be denied the privilege of one lay delegate, and he may be a local preacher.

¶ 35. *Ans.* 4. The ministers and laymen shall deliberate in one body; but upon a call of one-fifth of the members of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives.

¶ 36. *Ans.* 5. The General Conference shall meet in the month of April or May, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time.

¶ 37. *Ans.* 6. The Bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference, if they judge it necessary at any time.

¶ 38. *Ans.* 7. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election. The place of holding a called session of the General Conference shall be that fixed on by the preceding General Conference.

¶ 39. *Ans.* 8. The Bishops shall have authority,

when they judge it necessary, to change the place appointed for the meeting of the General Conference.

¶ 40. *Ans.* 9. At all times, when the General Conference is met, it shall take a majority of the representatives of all the Annual Conferences to make a quorum for transacting business.

¶ 41. *Ans.* 10. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present, the General Conference shall choose a president *pro tem.*

¶ 42. *Ans.* 11. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

(1) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.

(2) They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty: *provided, nevertheless,* that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be

entitled to an additional delegate for such fraction: *and provided,* also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

(3) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

(4) They shall not revoke or change the General Rules of the United Societies.

(5) They shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the Church, or by a committee, and of an appeal.

(6) They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

¶ 43. *Provided, nevertheless,* that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article, which may be altered

upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect: *provided,* that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time.

SECTION II.

OF THE ANNUAL CONFERENCES.

Question 1. Who shall compose an Annual Conference, and what are the regulations and powers belonging to it?

¶ 44. *Ans.* 1. All the traveling preachers in

full connection with it, and four lay representatives—one of whom may be a local preacher—from each Presiding Elder's District.

¶ 45. *Ans.* 2. The lay members shall be chosen annually by the District Conferences: *provided,* that no one shall be a representative who is not twenty-five years of age, and who has not been for six years, next preceding his election, a member of the Church.

¶ 46. *Ans.* 3. The lay members shall participate in all the business of the Conference, except such as involves ministerial character.

¶ 47. *Ans.* 4. It shall be the duty of all the members of the Conference to attend its sessions, unless providentially hindered. All the preachers on trial, and those to be admitted on trial, shall also attend the sessions, but they shall not vote on any question, nor speak, unless by consent of the Conference.

Ques. 2. Who shall determine the number and boundaries of the Annual Conferences?

¶ 48. *Ans.* The General Conference.

Ques. 3. Who shall appoint the times of holding the Annual Conferences?

¶ 49. *Ans.* The Bishops; but they shall allow every Annual Conference to sit a week at least.

Ques. 4. Who shall appoint the places of holding the Annual Conferences?

¶ 50. *Ans.* Each Annual Conference shall ap-

point the place of its own sitting; but should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, a majority of the Presiding Elders, with the consent of the Bishop who is to preside, shall have power to make such change.

Ques. 5. Who shall preside in the Annual Conferences?

¶ 51. *Ans.* The Bishops. In the absence of a Bishop, the Conference shall elect the President by ballot, without debate, from among the traveling elders. The President thus elected shall discharge all the duties of a Bishop except ordination.

Ques. 6. What is the method of proceeding in an Annual Conference?

¶ 52. *Ans.* The following questions shall be asked:

1. Who are admitted on trial?
2. Who remain on trial?
3. Who are discontinued?
4. Who are admitted into full connection?
5. Who are readmitted?
6. Who are received by transfer from other Conferences?
7. Who are received from other Churches as local preachers?
8. Who are received from other Churches as traveling preachers?
9. Who are the deacons of one year?

10. What traveling preachers are elected deacons?

11. What traveling preachers are ordained deacons?

12. What local preachers are elected deacons?

13. What local preachers are ordained deacons?

14. What traveling preachers are elected elders?

15. What traveling preachers are ordained elders?

16. What local preachers are elected elders?

17. What local preachers are ordained elders?

18. Who are located this year?

19. Who are supernumerary?

20. Who are superannuated?

21. What preachers have died during the past year?

22. Are all the preachers blameless in their life and official administration?

23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference?

24. How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training?

25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training?

26. How many infants have been baptized during the year?

27. How many adults have been baptized during the year?

28. What is the number of Epworth Leagues?

29. What is the number of Epworth League members?

30. What is the number of Sunday schools?

31. What is the number of Sunday school officers and teachers?

32. What is the number of Sunday school scholars enrolled during the Conference year?

33. What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers?

34. What has been collected on the foregoing account, and how has it been applied?

35. What has been contributed for Missions?

36. What has been contributed for Church Extension?

37. What has been contributed for Education?

38. What has been contributed for the American Bible Society?

39. What has been contributed for the support of presiding elders and preachers in charge?

40. What has been contributed for the support of Bishops?

41. What is the number of societies, and of houses of worship owned by them?

42. What is the value of houses of worship, and what is the amount of indebtedness thereon?

43. What is the number of pastoral charges, and of parsonages owned by them?

44. What is the value of parsonages, and what is the amount of indebtedness thereon?

45. What is the number of districts, and of district parsonages?

46. What is the value of district parsonages, and what is the amount of indebtedness thereon?

47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage?

48. What are the insurance statistics?

49. What are the educational statistics?

50. How many copies of the General Organ and of the Conference Organ are taken?

Ans. General, ——; Conference, ——.

51. Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities?

52. Where shall the next session of the Conference be held?

53. Where are the preachers stationed this year?

Ques. 7. What method is recommended in the examination of the life and official administration of the preachers?

¶ 53. *Ans.* 1. The Conference shall proceed with open doors unless, by vote, it orders otherwise.

¶ 54. *Ans.* 2. Let the name of every preacher be called, and let his Presiding Elder, or some other member of the Conference, state whether or not there be any complaint against him; and if there be none, the President shall, without vote, declare his character passed.

¶ 55. *Ans.* 3. If there be a complaint, and the preacher has been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying. He shall then retire, and the Conference shall determine by vote whether or not his character shall pass.

¶ 56. *Ans.* 4. If a trial be necessary, it shall be conducted according to the provisions of Chapter VII., Section II.

¶ 57. *Ans.* 5. But if the complaint be wholly on account of habitual failure in official administration, and any member of the Conference objects to the passage of his character, wholly on this account, the question, "Shall his character pass?", shall be put on this point alone. And if a majority of the Conference refuse to pass his character because he is not blameless in official administration, the Conference shall grant him an honorable location; but the Conference shall not proceed under this provision of the Discipline unless the preacher complained of be present, or shall have had notice of the complaint: *provided, nevertheless,* if the delinquent preacher desires to be tried another year

(making suitable acknowledgments), and promises, if tried another year, to come up to the measure of his duty in these respects, the Conference may employ him another year, and upon the issues of that year shall depend his restoration or absolute location: *provided, further,* that no preacher shall be located at his own request unless he be present, or his written request, signed by himself, be presented to the Conference.

¶ 58. *Ans.* 6. The names of any who may be expelled or suspended, or who may have withdrawn from the Church, shall be stated in the Minutes.

Ques. 8. What other business shall be done in the Annual Conferences?

¶ 59. *Ans.* 1. Let every Annual Conference organize a Conference Board of Education and inquire into the state and character of all institutions of learning that may be under its care, and the best means of promoting their interests, and, if necessary, of increasing their number: *provided,* that no new institution shall be established or existing institution be taken under the care of the Church without first being adopted by the Annual Conference on the recommendation of the Conference Board of Education, after counsel with the Secretary of Education: and *provided, further,* that no new college or university or theological school shall be established nor existing one adopted without the concurrent recommendation of the

General Conference Board of Education: *provided,* that this does not apply to any institution that may be established or used by the Educational Commission ordered by the General Conference.

¶ 60. *Ans.* 2. Let every Annual Conference take account of all the church buildings, parsonages, and other church property within its bounds, and see that the same be legally secured to the Methodist Episcopal Church, South, according to the provisions of the Discipline.

¶ 61. *Ans.* 3. Let every Annual Conference examine the records of the District Conferences.

¶ 62. *Ans.* 4. Let every Annual Conference at the beginning of each quadrennium appoint committees of examination for the course of study prescribed by the Bishops for candidates for admission and for Conference undergraduates. The committees shall hold office for four years, and shall discharge faithfully their duties in accordance with the regulations in ¶ 727, ¶ 728, and ¶ 729 of the Discipline.

¶ 63. *Ans.* 5. Let every Annual Conference have a record of its proceedings, kept by a Secretary chosen for that purpose. The records shall be signed by the President and the Secretary, and a bound copy of the records, written or printed, shall be sent to the General Conference, at its next ensuing session.

¶ 64. *Ans.* 6. The Secretary of each Annual

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Conference shall forward to the Book Editor, at the Publishing House, full and correct answers to the foregoing fifty-three questions, for insertion in the General Minutes, according to the form therein adopted.

¶ 65. *Ans.* 7. Let every Annual Conference carefully inquire into the state and character of the Sunday school work in its bounds, and the best means of improving and promoting its interests, giving ample time during the session for their consideration.

¶ 66. *Ans.* 8. Let every Annual Conference appoint a Committee on Admissions, who shall inquire into the character and adaptation to the itinerancy of all applicants for admission on trial, admission into full connection, readmission, and admission from other Churches. If this committee report adversely on any case, a vote of two-thirds of the members present and voting shall be requisite to grant the application. But so long as the General Board of Missions shall make appropriations to the support of native preachers in Mission Conferences in foreign fields, committees of admission shall be nominated by the General Board, subject to appointment by the President of the Conference.

¶ 67. *Ans.* 9. Let every Annual Conference, at its first session after each General Conference, appoint a Bible Society Board, to consist of one

member from each Presiding Elder's District, and to continue in office four years.

¶ 68. *Ans.* 10. Let every Annual Conference, at its first session after each General Conference, appoint a Board on Lay Activities, to consist of the Conference Lay Leader, who shall be chairman of the Board, and the District Lay Leader from each Presiding Elder's District. The duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of the laymen in evangelistic work, and cooperation with the other Conference Boards in executing their plans for larger service in all Church work.

SECTION III.

OF THE DISTRICT CONFERENCES.

Question. What directions are given concerning the District Conferences?

¶ 69. *Ans.* 1. There shall be held annually, in each Presiding Elder's District, a District Conference. The time shall be fixed by the Presiding Elder, and the place by the Conference; but should it become necessary, from any unforeseen cause, to change the place after it has been fixed by the Conference, the Presiding Elder shall have power to make the change.

¶ 70. *Ans.* 2. The District Conference shall be composed of all the preachers in the District,

traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong), the District Lay Leader, the Charge Lay Leaders, and other laymen, the number of whom, and their mode of appointment, each Annual Conference may determine for itself.

¶ **71.** *Ans.* 3. A Bishop, or, in his absence, the Presiding Elder, shall preside; and if both be absent, the Conference shall elect a President.

¶ **72.** *Ans.* 4. The Conference shall elect a Secretary, who shall keep a record of all its proceedings.

¶ **73.** *Ans.* 5. It shall be the duty of the Conference to inquire particularly into the condition of the several charges in the District:

(1) As to their spiritual state, and the attendance upon the ordinances and social meetings of the Church.

(2) As to missions within the District, where new ones should be established, and what missions should be raised to circuits or stations; and as to the condition and work of the Woman's Foreign Missionary Society, and the Woman's Home Mission Society, within the several charges in the District.

(3) As to Sunday schools, and the manner of conducting them, and as to education generally.

(4) As to the work done by the American Bible

Society within the District, and also as to whether collections have been taken in all the charges for this society.

(5) As to their financial systems, and contributions to Church purposes; and as to the condition of houses of worship and parsonages, and the necessity for new ones.

(6) As to the manner in which the records of the Quarterly Conferences have been kept.

(7) As to Epworth Leagues, their number and general condition.

(8) As to ministerial supply and training, whether there are any candidates for the ministry and what is being done to aid them in their preparation therefor.

(9) As to lay activities and what the Committee on Lay Activities is doing in the bounds of the District.

¶ 74. *Ans.* 6. The District Conference shall elect annually, by ballot, from the District, four delegates to the ensuing Annual Conference: *provided,* that no member of the Annual Conference shall vote in said election.

¶ 75. *Ans.* 7. At these Conferences prominence shall be given to religious exercises, such as preaching, prayer meetings, love feasts, and the administration of the sacraments.

¶ 76. *Ans.* 8. The District Conference shall make inquiry as to what is being done to discover

those who are called of God to the ministry, to test their fitness for this work, and to aid them in their preparation therefor; it shall license proper persons to preach, when, in its judgment, their gifts, grace, and usefulness will warrant; it shall take cognizance of all the local preachers within the District, and annually inquire, by committee or otherwise, as to their development in Christian life, their progress in literary and theological studies, and their success in Christian work; and, when satisfied as to their fitness, shall renew their licenses on application for the same. All votes to license shall be by ballot.

¶ 77. *Ans.* 9. The District Conference shall recommend suitable candidates to the Annual Conference for deacon's or elder's orders in the local connection, and for admission on trial, or readmission, into the traveling connection: *provided,* that no person shall be recommended to the Annual Conference for admission on trial or for ordination without first passing before a committee of three, to be appointed by the Presiding Elder, an approved examination in the Course of Study prescribed by the Bishops for such candidates. All votes to recommend preachers for admission on trial, or for readmission, into the traveling connection, or for deacon's or elder's orders, shall be taken by ballot. No recommendation from a District Conference to an Annual Conference shall be

of any force after the session of the Annual Conference next following the grant of such recommendation.

¶ 78. *Ans.* 10. The District Conference shall elect annually, on nomination of the Presiding Elder, a Licensing Committee of six or four, of which the Presiding Elder shall be a member and chairman. They shall serve until the ensuing Annual Conference, and, in cases of absolute necessity, shall have the power, by unanimous vote, on thorough examination on the prescribed Course of Study, to license proper and duly recommended persons to preach, and to recommend proper persons to the Annual Conference for admission on trial and for readmission. In cases where it is clearly impossible for the applicant to reach the District Conference, the Presiding Elder may examine him and report to the Conference.

¶ 79. *Ans.* 11. Before the ballot for the license of an applicant is taken, either in the District Conference or Licensing Committee, he shall be urged to abstain from the use of tobacco for reasons, at least, of ministerial prudence. See ¶ 148.

¶ 80. Who is elected District Lay Leader, and who constitute the Committee on Lay Activities? (Let this committee be composed of the District Lay Leader, who shall be chairman, and the Charge Lay Leader from each pastoral charge in the District.)

SECTION IV.

OF THE QUARTERLY CONFERENCES.

Question 1. Who shall compose a Quarterly Conference?

¶ 81. *Ans.* All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders, of the respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the presidents of Senior Epworth Leagues, if eligible, the Charge Lay Leader, the Church Lay Leaders, the chairman of the Evangelistic Committee, the chairman of the Social Service Committee, and none others.

Ques. 2. When and where shall each Quarterly Conference meet?

¶ 82. *Ans.* Four times a year, at such places as the Conference may appoint, and at such times as the Presiding Elder may designate. But the Presiding Elder and preacher in charge shall have authority, when they judge it necessary, to change the place, and to call special sessions.

Ques. 3. Who shall preside in a Quarterly Conference?

¶ **83.** *Ans.* The Presiding Elder, or, in his absense, the preacher in charge.

Ques. 4. What is the regular business of a Quarterly Conference?

¶ **84.** *Ans.* 1. To receive and try appeals and to hear complaints.

¶ **85.** *Ans.* 2. To superintend the interests of Sunday schools and the instruction of children; to elect superintendents of Sunday schools at the fourth Quarterly Conference of each year, on nomination of the preacher in charge; and to confirm the officers of the Epworth Leagues at the Conference next succeeding their election.

¶ **86.** *Ans.* 3. To take cognizance of all the exhorters in the circuit, station, or mission, and to inquire annually into the gifts, labors, and usefulness of each by name.

¶ **87.** *Ans.* 4. To recommend proper persons to the District Conference for license to preach, when in its judgment their gifts, grace, and usefulness will warrant. All votes to recommend shall be by ballot.

¶ **88.** *Ans.* 5. To elect trustees and stewards according to the Discipline, for the circuit, station, or mission; and of the stewards, to appoint one Recording and one District Steward.

¶ **89.** *Ans.* 6. To accept or reject any conveyance, gift, donation, legacy, bequest, or devise, for

the benefit of any church under its jurisdiction or for the whole charge.

¶ 90. *Ans.* 7. To see that all its proceedings are faithfully kept by the Secretary of the Conference, and properly signed by the President and Secretary, to be recorded by the Recording Steward in a book kept by him for that purpose.

Ques. 5. What order of business shall be observed in the Quarterly Conferences?

¶ 91. After religious service, let a Secretary be elected, the roll called, and the following inquiries made:

1. Is there a written report from the preacher in charge on the general state of the Church?

Let this report embrace the following:

(1) Epworth Leagues.

(2) Sunday schools.

(3) Pastoral instruction of children.

(4) Membership: (*a*) Names of those who have joined by vows, certificates, or otherwise; (*b*) names of those removed by death, certificate, withdrawal, expulsion, or otherwise.

(5) Missions and Church extension.

(6) Other items worthy of record.

(7) Plans for future work.

NOTE.—This report should consist of facts rather than comment. It becomes the written history of the local Church. Let it be supplemented by written or oral reports from Sunday School Superintendents, Epworth League Presidents, and Lay Leaders.

2. What statistics have been reported to the Annual Conference?

3. What amount has been estimated by the Board of Stewards for the support of the preacher in charge (and his assistant) for the present year?

4. What amount has been apportioned to this charge by the District Stewards?

(1)

5. Have a Church Lay Leader and the following committees been elected for each church, (*a*) a Missionary Committee, (*b*) an Evangelistic Committee, (*c*) a Social Service Committee; and what are their reports?

6. Has a Missionary Committee been appointed in every Sunday school, and does every school observe a monthly Missionary Day?

7. How many copies of the Conference Organ and of the General Organ are taken, and what has been done to increase their circulation?

(2)

8. Who are appointed to examine Church Registers and Records of Church Conference, and to report at the next Quarterly Conference whether they have been faithfully kept?

9. What are we doing for the cause of education? (Let the preacher in charge make a written report answering the following questions: (1) Has the sermon on Christian education required in ¶ 140 been preached in every congregation? (2) Has Children's Day been observed? (3) Has Education Day, if ordered by the Annual Conference, been observed? (4) Has the educational collection been taken? (5) What students from the charge are attending our Church schools, and who are attending other institutions? (6) What are we doing for the cause of ministerial supply and education? (*a*) Has the sermon on the (3) call to preach been preached? (*b*) Are there any candidates for the ministry (*i. e.,* men who feel called of the Holy Spirit to preach the gospel), and have their names and addresses been reported to the Annual Conference Board of Education? (*c*) Has any money been raised for ministerial education, and how has it been applied?)

10. Have the General Rules been read?

11. Are there Church Registers and Records of Church Conference for each

church in this charge, and a Register for the whole charge, and have they been faithfully kept?

12. Is there a written report from the Woman's Missionary Society?

13. What is the report of the Sunday School Advisory Committee?

14. Who are the Trustees of Church property?

15. Are there reports from the Trustees, and what do they show in answer to the following questions: (1) What is the number of churches and parsonages, and what has been expended on the same during the year? (2) What is the value of the same? (3) What amount of insurance is carried on churches, parsonages, and schools? (4) What amount has been paid in premiums? (5) What amount of losses, if any, has occurred; and what amount has been collected thereon? (6) Do the deeds contain the trust
(4) clauses in the Discipline? (7) Where are the title papers kept? (8) Where are they recorded—give office, book, and page?

16. How many societies are there which do not own houses of worship?

17. Who are elected Stewards for the ensuing year?

18. Who is elected Recording Steward?

19. Who is elected District Steward?

20. Who are elected Sunday School Superintendents?

21. Who are elected Sunday School Advisory Committee?

22. Who is elected Charge Lay Leader, and who have been elected Church Lay Leaders? (In stations the Charge Lay Leaders should act as Church Leaders.)

23. What amount has been raised the present quarter for the support of the ministry, and how has it been applied? (Let the answer to this question embrace only the sum raised and paid on the claims of the presiding elder and the preachers.)

24. What has been raised the present quarter for other objects?

25. What has been contributed on Epworth League Anniversary Day?

26. Is there any miscellaneous business?

(1) Appeals.

(2) Complaints.

(3) District Conference:

(*a*) Election of delegates to.

(*b*) Recommendations for license to preach.

(4) Epworth Leagues: Confirmation as Presidents of Senior Leagues.

(5) Exhorters:

(*a*) Applications for license.

(*b*) Reports of exhorters.

(*c*) Renewal of license.

(6) Trustees: Vacancies in Boards to be filled.

(7) Other miscellaneous business.

27. Where shall the next Quarterly Conference be held?

NOTE.—The numerals in the margin indicate the session at which the questions embraced within the respective brackets are to be called. Any question indicated for the first, second, or third Quarterly Conference, but unanswerable at that session, may be called at the session following.

SECTION V.

OF THE CHURCH CONFERENCES.

Question. What directions are given concerning Church Conferences?

¶ 92. *Ans.* 1. All the members of the Church, and resident members of the Annual Conference, shall come together once a month, or on circuits at least every three months, at every appointment, to hold a Church Conference, over which the preacher in charge shall preside. It may be held at any time most convenient for assembling the

greatest number of members; but if on the Sabbath, it should not interfere with the morning public worship.

¶ 93. *Ans.* 2. A Secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall make a record of the proceedings, and shall keep in a book, and return to the Quarterly Conference, all the statistics which the Discipline requires to be reported to an Annual Conference. He shall enter in chronological order, in a permanent register, the full names of all who shall join the Church, with the time and manner of the reception, and disposal of each, distinguishing between local elders, deacons, and preachers; white persons, colored persons, and Indians; and shall make a permanent record of all the baptisms and marriages within the congregation; and shall furnish the pastor with an alphabetical roll of the Church.

¶ 94. *Ans.* 3. The roll of members shall be called at every meeting, unless otherwise ordered, and the Conference may strike off the name of any who, on account of removal or other cause, have been lost sight of for twelve months: *provided, however,* that if such member appear and claim membership, he may be restored by a vote of the meeting.

¶ 95. *Ans.* 4. The following is suggested as the general order of business:

I. Receive reports,

1st. From the preachers, of their labors since the last meeting.

2d. From the class leaders.

3d. From the Sunday schools.

4th. From the steward or stewards of that church.

5th. From Epworth Leagues.

6th. From the Committee on Laymen's Activities.

II. The Conference shall inquire,

1st. What is doing for the relief of the poor of the church?

2d. Is the church here doing its duty for the cause of Missions, Church Extension, and other enterprises, and for the collections ordered by the Annual Conference?

3d. Is our religious literature circulated and read?

4th. Can the church extend its work by establishing additional prayer meetings, Sunday schools, or in any other way?

5th. Can anything more be done to strengthen and build up the church in the community, and to advance the cause of Christ?

6th. Who are elected (*a*) a Missionary Committee, (*b*) an Evangelistic Committee, (*c*) a Social Service Committee, for this church?

¶ 96. *Ans.* 5. If the observance of this order

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of business is likely to protract the session beyond a reasonable limit, the President may, from time to time, select the most important matters and bring them forward.

¶ 97. *Ans.* 6. Let the Church Conference be opened and closed with religious service and conducted in a devout and prayerful spirit.

¶ 98. *Ans.* 7. It shall be the duty of the Secretary of the Church Conference to present his Church register, and the records of Church Conferences, to the third Quarterly Conference for inspection.

CHAPTER III.

MINISTERS AND CHURCH OFFICERS.

SECTION I.

OF THE TRIAL OF THOSE WHO THINK THEY ARE MOVED BY THE HOLY GHOST TO PREACH.

Question. How shall we try those who profess to be moved by the Holy Ghost to preach?

¶ 99. *Ans.* Let the following questions be asked, namely:

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION II.

OF THE ELECTION AND CONSECRATION OF BISHOPS, AND OF THEIR DUTY.

Question 1. How is a Bishop to be constituted?

¶ 100. *Ans.* By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders.

Ques. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

¶ 101. *Ans.* The General Conference shall elect a Bishop; and the elders, or any three of them, who shall be appointed by the General Conference for that purpose shall ordain him according to our form of ordination.

Ques. 3. What are the duties of a Bishop?

¶ 102. *Ans.* 1. To preside in the General, Annual, and District Conferences.

¶ 103. *Ans.* 2. To fix the appointments of the preachers in the Annual Conferences: *provided,* that he shall announce to the open cabinet before the minute question answering the appointments of the preachers is officially announced, all the appointments made by him except those made during the interim of the sessions of an Annual Conference: and *provided, further,* that he shall not allow any preacher to remain in the same circuit or station more than four years successively (but an

unexpired term of less than six months shall not be counted), except the connectional officers, the supernumerary and superannuated preachers, missionaries among the Indians, and on foreign stations, or in the employ of the Annual Conference Board of Missions, chaplains to the state-prisons and military posts, those preachers that may be appointed to labor for the especial benefit of seamen, for the American Bible Society, for the Sunday League of America, for any institution having the care of orphan and homeless children, and the presidents, principals, or teachers of seminaries under our superintendence; and, when requested by an Annual Conference, to appoint a preacher for a longer time than four years to any seminary of learning not under our care; also a Sunday school field secretary to travel within the bounds of such Conference for the purpose of establishing and aiding Sunday schools; and an agent or agents for the benefit of our literary and benevolent institutions; a general colportage agent or general colporter, and the editors of Annual Conference organs. A Bishop may appoint a preacher on trial, or a member of an Annual Conference, to engage in temperance work, or as Secretary of the Young Men's Christian Association, or as a student in any of our institutions of learning, or in any university for strictly university work, when requested to do so by the Annual Conference: *pro-*

vided, however, that the time thus spent in school shall not count on the time required for trial in the Annual Conference.

¶ 104. *Ans.* 3. To choose the Presiding Elders, fix their stations, and change them when he judges it necessary: *provided,* that he shall not allow any elder to preside in the same district more than four years successively; and *provided, further,* that time given in filling out an unexpired term of less than six months shall not be counted.

¶ 105. *Ans.* 4. To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs.

¶ 106. *Ans.* 5. To ordain Bishops, elders, and deacons; and to see that the names of the persons ordained by him be entered on the journals of the Conference.

¶ 107. *Ans.* 6. To decide all questions of law coming before him in the regular business of an Annual or District Conference: *provided,* that such questions be presented in writing, and, with his decisions, be recorded on the journals of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual or District Conference shall have the right to appeal from such decision to the College

of Bishops, whose decision in such case shall be final. No Episcopal decision shall be authoritative, except in the case pending, until it shall have been passed upon by the College of Bishops. The College of Bishops shall hold semiannual meetings of not less than three days' time and as much longer as the work may require; to survey and consider all of the work of the Church at large, to plan and suggest new and needed enterprises in any part of the field, to provide, as far as possible, a uniform policy of administration, in order to the exercise of the functions of true Church leadership. At the close of each meeting, they shall publish the results of their deliberations, as far as they may deem necessary for the interests of the Church, in the official organ of the Church and in the various organs of the Annual Conferences. Each Bishop shall at such meetings report in writing all his decisions of law, with a syllabus of each case, made during the year. The College of Bishops shall review these decisions, record its conclusions in a permanent form, and publish semiannually in the *Christian Advocate,* and in such other form as the College shall agree to adopt, its conclusions in each case, together with the syllabus; and these conclusions, when published, shall be authoritative constructions of law.

¶ 108. *Ans.* 7. When presiding in Annual Con-

ference, to hear and decide appeals from the decision of the President of a Quarterly or District Conference on questions of law; and the questions contained in the appeal, together with the Bishop's decision, shall be recorded on the journal of the Conference.

¶ **109.** *Ans.* 8. To see that the Districts be formed according to his judgment: *provided,* that no District shall contain more than forty appointments.

¶ **110.** *Ans.* 9. To divide a circuit, station, or mission, into two or more, when he judges it necessary.

¶ **111.** *Ans.* 10. To travel during the year, as far as practicable, through the Presiding Elders' Districts which may be included in his Episcopal District, in order to preach and to oversee the spiritual and temporal affairs of the Church.

Ques. 4. Shall a Bishop have power to employ as a supply a preacher who has been rejected, discontinued, or located, at the previous session of any Annual Conference?

¶ **112.** *Ans.* He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall, at the time of such rejection, discontinuance, or location, give such liberty.

SECTION III.

OF PRESIDING ELDERS.

Question 1. What are the duties of a Presiding Elder?

¶ 113. *Ans.* 1. To travel through his appointed District, in order to preach and to oversee the spiritual and temporal affairs of the Church.

¶ 114. *Ans.* 2. In the absence of the Bishop, to take charge of all the traveling and local preachers and exhorters in his District.

¶ 115. *Ans.* 3. To change, receive, and suspend preachers during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.

¶ 116. *Ans.* 4. To be present, as far as practicable, at all the quarterly meetings, and call together the members of the Quarterly Conference, over which he shall also preside.

¶ 117. *Ans.* 5. To decide all questions of law which may come up in the regular business of the Quarterly or District Conference, when submitted to him in writing, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Quarterly or District Conference, which shall record in its journals all such questions and decisions.

¶ 118. *Ans.* 6. To take care that every part of the Discipline be enforced in his District; to pro-

mote, by all proper means, the cause of Missions and Sunday schools, and the publication, at our own press, of tracts and Sunday school books; to inquire carefully, at each Quarterly Conference, whether the rules respecting the instruction of children and the supplying of our books and periodicals have been faithfully observed; whether the preacher in charge administers the sacraments, holds Church Conferences, enforces moral discipline, and attends to the collections assessed to his charge; and to report to the Annual Conference the names of all the delinquent traveling preachers within his District.

¶ **119.** *Ans.* 7. To attend the Bishops when present in his District, and to give them, when absent, all necessary information, by letter, of the state of his District.

¶ **120.** *Ans.* 8. In connection with the Examining Committees, to direct the Conference undergraduates in those studies prescribed for them by the Bishops; and, in connection with the preacher in charge, to encourage local preachers and candidates for the ministry in their studies, and, when such a plan seems practicable, to insist on their pursuing literary and theological courses of study in preparation for the work of the ministry; and to report the names and addresses of all local preachers in his District to the Annual Confer-

ence, to be incorporated in its journal; and also to report the names and addresses of all who have been licensed to preach during the year, and of all candidates for the ministry, to the Department of Ministerial Supply and Training.

¶ 121. *Ans.* 9. To procure full statistics from every charge, to be reported at the Annual Conference, in case the preacher in charge fails to make his report, and to have the records of his District Conferences at the Annual Conference for examination. He shall also furnish to the Chairman of the Sunday School Board at each Annual Conference session a complete list of the superintendents in his District, with their post-office addresses.

¶ 122. *Ans.* 10. If any preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another preacher.

Ques. 2. Shall the Presiding Elder have power to employ a preacher who has been rejected, discontinued, or located, at the previous session of any Annual Conference?

¶ 123. *Ans.* He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall, at the time of such rejection, discontinuance, or location, give such liberty.

SECTION IV.

OF PREACHERS IN CHARGE OF CIRCUITS, STATIONS, OR MISSIONS.

Question. What are the duties of a preacher who has the charge of a cicruit, station, or mission?

¶ 124. *Ans.* 1. To preach the gospel; to celebrate the rite of matrimony, provided it does not conflict with civil laws; in the absence of an elder or Bishop, to administer baptism; and in the absence of the Presiding Elder or Bishop, to control the appointment of all services to be held in the churches in his charge, with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements. Unordained preachers in charge shall have authority to celebrate the rite of matrimony only within their own pastoral charges.

¶ 125. *Ans.* 2. To receive, try, and expel members, according to the provisions of the Discipline.

¶ 126. *Ans.* 3. To appoint all the leaders annually, and change them when he sees it necessary. The preacher in charge may publicly install all elective officers of the church on a day appointed. The officers to be installed (Sunday School Superintendents, Stewards, Lay Leader, etc.) may be installed before the chancel, briefly addressed by

the preacher in charge, or by some one appointed by him for that purpose, as to the dignity and usefulness of an officer in the Church of God, and be commended to the church for sympathy and co-operation. In token of such willingness to help, the church members present may engage in covenant prayer to this end, the preacher leading.

¶ 127. *Ans.* 4. To see that all the ordinances and regulations of the Church be duly observed, and that the General Rules be read at least once a year in every congregation.

¶ 128. *Ans.* 5. To see that a fast be held in every congregation within his charge on the Friday preceding every quarterly meeting, and that suitable service be held on the occasion, wherever practicable.

¶ 129. *Ans.* 6. To hold Quarterly Conferences in the absence of the Presiding Elder.

¶ 130. *Ans.* 7. To hold a meeting of the leaders and stewards of his charge once a week, if practicable, to receive their reports.

¶ 131. *Ans.* 8. To report to each Quarterly Conference the names of all who have been received into the Church, and of all who have died, removed, withdrawn, or been excluded from it during the preceding quarter, and to give a statement of the general condition of his station, circuit, or mission.

¶ **132.** *Ans.* 9. To give an account of his charge every quarter to his Presiding Elder.

¶ **133.** *Ans.* 10. To see that all the people within the bounds of his charge be duly supplied with our books and periodicals.

¶ **134.** *Ans.* 11. To keep a directory, in which the residences of all the members shall be noted, whenever it may be necessary to facilitate pastoral visitation.

¶ **135.** *Ans.* 12. To leave his successor a particular account of his charge, including an account of the subscribers for our periodicals.

¶ **136.** *Ans.* 13. To see that a permanent record be kept of all the baptisms and marriages within the bounds of his charge.

¶ **137.** *Ans.* 14. To keep a register for his charge, in which shall be noted the name, with the time and manner of the reception and disposal, of every person belonging to the Church in his station, circuit, or mission, distinguishing between local elders, deacons, and preachers, white persons, colored persons, and Indians; and to report to the Annual Conference the number of each that may be under his charge at the time of its session. In charges containing more than one organized congregation, the names of the members shall be arranged under the name of the church or appointment to which they belong.

¶ **138.** *Ans.* 15. To promote all the interests of

the Missionary Boards of our Church, in such a way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these interests; also to present once a year to each congregation in his charge the claims of the American Bible Society, and to report the amount of contributions raised by him for this purpose.

¶ **139.** *Ans.* 16. To report at each session of the Quarterly Conference the number and state of Epworth Leagues, and the number and state of the Sunday schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number and membership of Epworth Leagues, and the number of Sunday schools, scholars (including the enrollment of the Home Department and Cradle Roll), teachers, superintendents, and Sunday school library books, in his circuit, station, or mission.

¶ **140.** *Ans.* 17. To preach upon the subject of Christian education, and to urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our Church.

¶ **141.** *Ans.* 18. To preach upon the claims of the ministry; to seek out young men who feel called to the ministry, and assign them such work

as will develop their ability and test their fitness for this service; and to report the names and addresses of all such candidates for the ministry to the Quarterly Conference, and to the Annual Conference Board of Education.

¶ 142. *Ans.* 19. To make a written report of the condition of all the claimants on the Conference collection within his pastoral charge, at each Annual Conference, to be submitted to the Joint Board of Finance.

¶ 143. *Ans.* 20. To furnish every one removing from his charge with a certificate in the following form:

The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church, South, in C. Station (circuit or mission), D. Conference.

This certificate shall not be valid longer than twelve months after its date, unless the holder show good cause why it was not sooner presented; otherwise, he shall be regarded as having withdrawn from the Church. A member presenting a certificate shall be held responsible to the society receiving said certificate for his conduct from the date of the certificate.

¶ 144. *Ans.* 21. The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one scriptural cause.

SECTION V.

OF ADMITTING PREACHERS ON TRIAL.

Question. How is a preacher to be admitted on trial into the traveling connection?

¶ 145. *Ans.* 1. By the Annual Conference. In the interval of the Conference he may be received and employed in the work by a Bishop, or the Presiding Elder of the District, until the sitting of the Conference.

¶ 146. *Ans.* 2. No one shall be admitted on trial unless he first procure a recommendation from the District Conference of his circuit, station, or mission, or from the Licensing Committee of the District Conference; nor shall a vote be taken upon the admission of any candidate who has not passed an approved examination upon the Course of Study prescribed by the Bishops, before a committee appointed by the Conference for that purpose.

¶ 147. *Ans.* 3. The Annual Conference may then admit him as a probationer, by a vote of the majority. Observe!—This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability. One on trial may be discontinued for want of efficiency in either of these respects, without doing him any wrong; otherwise, it would be no trial at all.

¶ 148. *Ans.* 4. The Committee on Admission shall require all applicants for admission on trial to agree to abstain from the use of tobacco.

SECTION VI.

OF ADMITTING PREACHERS INTO FULL CONNECTION.

Question 1. Who shall be admitted into the Conference in full connection?

¶ 149. *Ans.* 1. No one except a preacher who has been employed at least two years in the regular itinerant work (which is to commence from his being admitted on trial at the Annual Conference), and who is approved by the Annual Conference.

¶ 150. *Ans.* 2. Before any preacher is admitted into full connection, he shall pass an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to admit any one until he is recommended by the Examining Committee.

¶ 151. *Ans.* 3. A missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the Annual Conference for examination.

Ques. 2. What method do we use in admitting a preacher into full connection at the Conference?

¶ 152. *Ans.* After solemn fasting and prayer,

every person proposed shall then be asked, before the Conference, the following questions (with any others that may be thought necessary), namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Are you willing to conform to the Discipline of the Church? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting and abstinence, both by precept and example? Are you in debt so as to embarrass you?

Will you especially observe the following directions?

1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience sake.

3. Act in all things not according to your own will, but as a son in the gospel. It is therefore your duty to employ your time in the manner which we direct; in preaching, meeting the classes, visiting from house to house, and especially visiting the sick; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vine-

yard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

If he give satisfactory answers to these questions, the Conference, by a vote of the majority, may admit him into full connection.

SECTION VII.

OF TRAVELING DEACONS.

Question 1. How is a deacon constituted?

¶ 153. *Ans.* 1. By the election of a majority of the Annual Conference, and the laying on of the hands of a Bishop.

¶ 154. *Ans.* 2. Before any traveling preacher is ordained deacon, he shall pass an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to elect any one to deacon's orders until he is recommended by the Examining Committee.

Ques. 2. What shall be the time of probation of a traveling preacher for the office of deacon?

¶ 155. *Ans.* No one shall be so elected and ordained who has not been two years in the regular itinerant work, except such as may be selected by the Bishop for the missionary work, when the Annual Conference shall have authority to elect to the deacon's office sooner, if the Conference judge it expedient.

Ques. 3. What are the duties of a traveling deacon?

¶ 156. *Ans.* 1. To administer baptism and to solemnize the rite of matrimony in the absence of the elder.

¶ 157. *Ans.* 2. To assist the elder in administering the Lord's Supper.

¶ 158. *Ans.* 3. To do all the duties of a traveling preacher.

SECTION VIII.

OF TRAVELING ELDERS.

Question 1. How is an elder constituted?

¶ 159. *Ans.* 1. By the election of a majority of the Annual Conference, and the laying on of the hands of a Bishop and some of the elders that are present.

¶ 160. *Ans.* 2. Before any traveling preacher is ordained elder he shall pass an approved examination upon the Course of Study prescribed by the Bishops for candidates for the ministry; and in no case shall a vote be taken to elect any one to elder's orders until he is recommended by the Examining Committee.

Ques. 2. What shall be the time of probation of a traveling deacon for the office of elder?

¶ 161. *Ans.* Every traveling deacon shall exercise that office for two years, before he be eligible to the office of elder: except in the case of mission-

aries, when the Annual Conference shall have authority to elect to the elder's office sooner, if the Conference judge it expedient: *provided, always,* that when a preacher has passed his examination, and has been elected to deacon's orders, but fails of his ordination through the absence of a Bishop, his eligibility to the office of elder shall run from the time of his election to the office of deacon.

Ques. 3. What are the duties of a traveling elder?

¶ 162. *Ans.* 1. To administer baptism and the Lord's Supper, and to solemnize the rite of matrimony, and to perform all parts of divine worship.

¶ 163. *Ans.* 2. To do all the duties of a traveling preacher.

Ques. 4. What shall be done in the case of missionaries and native preachers in foreign lands where there is no Annual Conference?

¶ 164. *Ans.* The Bishop in charge of the mission shall have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and resident missionaries; or, if there be none, at his discretion.

SECTION IX.

OF SUPERNUMERARY PREACHERS.

Question. What is a supernumerary preacher?

¶ 165. *Ans.* 1. A supernumerary preacher is one who is so disabled by affliction as to be unable

to preach constantly, but who is willing to do any work in the ministry which the Bishop may direct, and he may be able to perform.

¶ 166. *Ans.* 2. A supernumerary relation shall not be granted by an Annual Conference, except on the recommendation of a Committee on Conference Relations, consisting of not less than seven members, to be appointed by the Conference, to whom such application shall have been referred. Nor shall said committee, in making up their decision, take into consideration anything else than the personal disability of the applicant: *provided, however,* that in case said committee report adversely, the Conference, by a vote of not less than three-fourths of the members present, may grant said application. The Conference shall have authority to refer the case to the committee for said relation, with or without the consent of the person concerned.

¶ 167. *Ans.* 3. A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, which shall have power to acquit, suspend, locate, or expel him, as the case may be: *provided,* such cases shall not be denied trial by committee.

SECTION X.

OF SUPERANNUATED PREACHERS.

Question. What is a superannuated preacher?

¶ 168. *Ans.* 1. A superannuated preacher is one who is worn out in the itinerant service.

¶ 169. *Ans.* 2. A superannuated relation shall not be granted by an Annual Conference, except on the recommendation of a Committee on Conference Relations, consisting of not less than seven members, to be appointed by the Conference, to whom such applications shall have been referred. Nor shall said committee, in making up their decision, take into consideration anything else than this question, viz.: Is the applicant really worn out in the itinerant service? *Provided, however,* that in case said committee report adversely, the Conference, by a vote of not less than three-fourths of the members present, may grant said application. The Conference may refer a case to the committee with or without the consent of the person concerned.

¶ 170. *Ans.* 3. A superannuated preacher living out of the bounds of the Conference of which he is a member shall be held responsible to the Annual Conference within whose bounds he may reside, which shall have power to try, acquit, suspend, or expel him, in the same manner as if he were a member of said Conference.

SECTION XI.

OF LOCAL PREACHERS.

Question 1. What directions are given concerning the licensing of persons to preach?

¶ 171. *Ans.* 1. The District Conference shall have authority to license proper persons to preach, and to renew their license annually, when, in its judgment, their gifts, grace, and usefulness will warrant it.

¶ 172. *Ans.* 2. No person shall be licensed to preach without the recommendation of the Quarterly Conference of the charge to which he belongs. Nor shall any one be licensed to preach without first passing, before a committee of three, to be appointed by the Presiding Elder, an approved examination on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education; nor shall any license be valid unless signed by the President and the Secretary of the Conference.

The following form of license shall be used:

The bearer hereof, ——, having been duly recommended by the Quarterly Conference of —— Circuit, and having been examined, as the Discipline directs, by a committee of the District Conference of —— District of the —— Annual Conference of the Methodist Episcopal Church, South, is hereby authorized to preach the gospel, according to the rules and regulations of said Church.

Signed, in behalf of said District Conference,
————————, President.
————————, Secretary.
Date, —— 19—.

Ques. 2. What shall be the time of probation of a local preacher for the office of a deacon?

¶ 173. *Ans.* A local preacher shall be eligible to the office of a deacon after he has preached four years from the time he received a regular license, and has obtained a recommendation from the District Conference, after a proper examination on the Course of Study prescribed by the Bishops as a preparation for deacon's orders, signed by the President and the Secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference: *provided,* that if he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon on obtaining the approbation of the Annual Conference.

Ques. 3. What shall be the time of probation of a local deacon for the office of an elder?

¶ 174. *Ans.* A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the District Conference, after a proper examination on the Course of Study prescribed by the Bishops as a

preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recommendation, which shall be signed by the President and Secretary of the Conference. He shall present to the Annual Conference such recommendation, with a note certifying his belief in the doctrines and discipline of our Church, the whole being examined by the Annual Conference; and, if approved, he may be ordained: *provided,* that if he has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder on obtaining the approbation of the Annual Conference.

Ques. 4. What further directions are given concerning local preachers?

¶ 175. *Ans.* 1. It shall be the duty of local preachers to aid the preacher in charge of the circuit, station, or mission, to which they belong, in supplying the people with the ministry of the word They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated, and they shall be authorized to form new congregations, to take a list of the names of all candidates for Church membership, and, if expedient, receive them into the Church: *provided,* that all such con-

gregations, candidates, and members be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care; and they shall report annually in writing to the District Conference the extent and result of their labors.

¶ 176. *Ans.* 2. Every local elder, deacon, and licentiate shall have his name recorded on the journal of the Quarterly Conference of which he is a member.

¶ 177. *Ans.* 3. When any traveling preacher is located, he shall be amenable to the District Conference of the District within the bounds of which he last traveled, until he presents his certificate of location to some Quarterly Conference.

¶ 178. *Ans.* 4. When a local elder, deacon, or licentiate removes from one circuit, station, or mission to another, he shall procure from the Presiding Elder of the District, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places.

¶ 179. *Ans.* 5. A preacher receiving a certificate of location or of official standing, and failing to present the same to some Quarterly Conference within the period of six months from the date of said certificate, shall not be recognized as a local preacher in our Church, unless he satisfy the Quar-

terly Conference to which he may apply that the failure to do so was unavoidable.

SECTION XII.

OF RECEIVING MINISTERS FROM OTHER CHURCHES.

Question. How shall we receive those ministers who may offer to unite with us from other Christian Churches?

¶ 180. *Ans.* 1. Ministers of other Churches, who may desire to unite with us as local preachers, may be received by a District Conference, upon giving satisfaction that they are suitable persons, and provided they stand an approved examination on the Course of Study prescribed for local preachers; but they shall not exercise the peculiar functions of deacons or elders until their orders are recognized by the Annual Conference: *provided,* that the Bishop may, at his discretion, allow ministers thus received to exercise their functions as deacons or elders until the session of the Annual Conference.

¶ 181. *Ans.* 2. After such reception, and a recommendation by the District Conference, the Annual Conference, if satisfied of their being in orders, and of their agreement with us in doctrine and discipline, and also of their gifts, grace, and usefulness, may recognize them accordingly, without the reimposition of hands, on the condition that they take upon them our ordination vows. If

they cannot attend the Annual Conference, they shall send up a certified subscription to our doctrines and discipline, and to our ordination vows.

¶182. *Ans.* 3. Ministers of other Churches, duly accredited as ministers or elders, who may desire to unite with us as traveling preachers, may be admitted as deacons or elders into full connection by an Annual Conference: *provided,* that the Conference is satisfied with their gifts, grace, and usefulness, and their agreement with us in doctrine and discipline, on the condition that they take upon them our ordination vows, without the reimposition of hands: *provided, further,* that all ministers, except those who come to us from the Methodist Episcopal Church, the British Wesleyan Church, the Methodist Church of Canada, and the Methodist Protestant Church, be required to pass through the Course of Study prescribed by our Bishops for our undergraduates, and that their examination be approved by the various committees: and *provided, finally,* that this paragraph shall not apply to local preachers.

¶183. *Ans.* 4. When a minister has been received and recognized in orders, he shall be furnished with a certificate signed by one of our Bishops, in the following words, viz.:

This is to certify that —— has been admitted into —— Conference as a traveling preacher [or has been received as a local preacher on —— Circuit],

he having been ordained to the office of a deacon [or an elder, as the case may be], according to the usages of the —— Church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, South, so long as his life and conversation are such as become the gospel of Christ.

Given under my hand and seal, at ——, this —— day of ——, in the year of our Lord ——.

SECTION XIII.

OF EXHORTERS.

Question 1. What directions are given concerning the licensing of persons to exhort?

¶ 184. *Ans.* 1. The Quarterly Conference shall have authority to license proper persons to exhort, and to renew their licenses annually, when, in its judgment, their gifts, grace, and usefulness will warrant it.

¶ 185. *Ans.* 2. No person shall be licensed to exhort without the recommendation of the Church of which he is a member, or of the leader's meeting of the charge to which he belongs; nor shall any license be valid unless signed by the President of the Conference.

Ques. 2. What are the duties of an exhorter?

¶ 186. *Ans.* To hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the preacher in charge.

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Ques. 3. What further directions are given concerning exhorters?

¶ 187. *Ans.* 1. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

¶ 188. *Ans.* 2. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the charge to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

¶ 189. *Ans.* 3. When an exhorter removes from one circuit, station, or mission to another, he shall not be recognized as such unless he obtain a certificate of his official character from the Presiding Elder of the District, or the preacher to whose charge he belongs at the time of his removal.

SECTION XIV.

OF CLASS LEADERS.

Question 1. How are the class leaders to be appointed?

¶ 190. *Ans.* By the preacher in charge, who shall appoint one person in each class to be the leader thereof.

Ques. 2. What are the regulations concerning the class leaders?

¶ 191. *Ans.* 1. Let them be men of sound judgment and truly devoted to God.

¶ 192. *Ans.* 2. Let every one of them be care-

fully examined by the preacher in charge at least once a quarter, concerning his method of leading his class.

¶ 193. *Ans.* 3. It is the leader's duty,

(1) To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the preachers, church, and poor.[1]

(2) To meet the ministers and the stewards of the society once a week, in order,

To inform the minister of any that are sick, or of any that walk disorderly and will not be reproved.

To pay the stewards what they have received of their several classes in the week preceding.

SECTION XV.

OF STEWARDS.

Question 1. How are the stewards to be appointed?

¶ 194. *Ans.* The preacher in charge shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

Ques. 2. What are the regulations concerning the stewards?

[1]This part refers to towns and cities, where the poor are generally numerous and church expenses considerable.

¶ 195. *Ans.* 1. Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the Church.

¶ 196. *Ans.* 2. It shall be the duty of the stewards to organize by electing a chairman, secretary, and treasurer; to make estimates of expenses and provision for the support of the gospel; to take an exact account of all the money, or other provision, collected for the support of the ministry; to make an accurate return of every expenditure of money, whether for the support of the ministry or the relief of the sick or the poor; to seek the needy and distressed in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the official meetings and the quarterly meetings; to give advice, if asked, in planning the circuit; to give counsel in matters of arbitration; to provide elements for the Lord's Supper; to appoint some one, whenever necessary, to receive contributions for the support of the ministry and other purposes, and to obtain from each collector thus appointed the money received by him, that it may be reported to the Quarterly Conference; to take up collections quarterly in every congregation, if it be necessary, and to write circular letters to the societies to be more liberal, if

need be; as also to let them know, when occasion requires, the financial state of the church, as reported at the Quarterly Conference.

¶ 197. *Ans.* 3. The stewards of each circuit and station shall be a standing committee (where there is no parsonage) to provide houses for the families of married preachers, or to assist the preachers to obtain houses for themselves when they are appointed to labor among them.

Ques. 3. To whom are the stewards accountable for the faithful performance of their duties?

¶ 198. *Ans.* To the Quarterly Conference, which shall have the power to remove them from office.

Ques. 4. What shall be the number of stewards in each circuit or station?

¶ 199. *Ans.* 1. Every pastoral charge shall be entitled to one steward for every thirty members, to be elected annually: *provided, nevertheless,* that each society in a circuit may have one steward, and each circuit or station may have at least seven.

¶ 200. *Ans.* 2. When two or more circuits or stations are united, the stewards shall hold office till the first Quarterly Conference elects a new Board.

Ques. 5. What are the duties of a Recording Steward?

¶ 201. *Ans.* To preserve the records of the Quarterly Conference, and to report to the Joint Board of Finance of the Annual Conference a full

account of the acts of his Board of Stewards the preceding year, and to have the same at the Quarterly Conference, and at the District Conference, for examination.

SECTION XVI.

OF THE DISTRICT STEWARDS' MEETING.

¶ 202. There shall be held annually, in every District, a meeting composed of one steward from each pastoral charge, to be elected by the Quarterly Conference, on the nomination of the Presiding Elder, at the annual election of stewards. It shall be their duty, after consultation with the Presiding Elder, who shall preside in such meeting, to estimate the traveling expenses and salary of the Presiding Elder, and apportion the same, together with the collections ordered by the Annual Conference and apportioned to said District by the Joint Board of Finance, among the several charges of the District, according to their ability. The amount apportioned for the Presiding Elder shall be added by the stewards of each charge to the allowance for their own preachers, and its collection provided for in the same way, and distribution *pro rata* of the amount collected shall be made at the Quarterly Conference. The Presiding Elder shall fix the time and place of meeting.

¶ 203. The minutes of the District Stewards'

meeting shall be kept, by a secretary elected for that purpose, in a book of which the Presiding Elder shall be the custodian. The secretary shall inform the stewards of each charge in the District of the sums apportioned to such charge.

SECTION XVII.

OF TRUSTEES.

Question 1. How are the trustees to be appointed?

¶ 204. *Ans.* 1. Except where the laws of the state or territory provide differently, the preacher in charge, or, in his absence, the Presiding Elder, shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

¶ 205. *Ans.* 2. Trustees of District property may be appointed by the District Conference of the District to which such property belongs. The Presiding Elder shall have the power of nominating said trustees, subject to the confirmation or rejection of the District Conference.

Ques. 2. What are the regulations concerning the trustees?

¶ 206. *Ans.* 1. Trustees of our parsonages and churches must be at least twenty-one years of age, and must all be members of our Church when proper persons can be had; otherwise one-third of each Board may be elected from without.

¶ 207. *Ans.* 2. Trustees of our schools, colleges, and universities must be at least twenty-one years of age, and three-fourths of said trustees must at all times be members of our Church, and all of said trustees must be confirmed, nominated, or elected by some governing body of our Church, or by some Board or officers of the Church to which the power to confirm, nominate, or elect trustees has been delegated by the governing body of the Church.

¶ 208. *Ans.* 3. All vacancies in the Board of Trustees, occasioned by death, resignation, or otherwise, shall be filled without delay.

¶ 209. *Ans.* 4. Let nine trustees be appointed for holding Church property, when proper persons can be procured; otherwise, seven, five, or three, who shall elect their own chairman, secretary, and treasurer.

¶ 210. *Ans.* 5. The Board or Boards of Trustees of every circuit, or station, or mission shall be responsible to the Quarterly Conference of the same, which shall have power to dismiss any of them from office; and shall be required to present a report of their acts, at least once a year, to the Quarterly Conference. Where a District Board of Trustees is appointed by a District Conference, such Board shall hold the same relations in all respects to the Conference so appointing. In the interval of the District Conference, the Presiding

Elder may appoint a Board of Trustees for District property, to hold until their successors are elected.

¶ **211.** *Ans.* 6. When two or more circuits or stations shall be united, the Board of Trustees shall by such action be considered dissolved; and the Quarterly Conference of the new circuit or station shall appoint a Board of Trustees as provided for in Answer 1 to Question 1 of this section.

¶ **212.** *Ans.* 7. No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

CHAPTER IV.

THE MEMBERSHIP OF THE CHURCH.

SECTION I.

OF RECEIVING MEMBERS INTO THE CHURCH.

Question. How shall members be received into the Church?

¶ 213. *Ans.* 1. When persons offer themselves for Church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also, of the genuineness of their faith, and of their willingness to keep the rules of the Church; and only after they have been instructed in the rules of the Church and the baptismal and Church vows, and have agreed to accept and observe them.

¶ 214. *Ans.* 2. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form.

¶ 215. *Ans.* 3. If a member in good standing in any other Church shall desire to unite with us, such applicant, by giving satisfactory answers to the usual inquiries, may be received without these formalities.

SECTION II.

OF THE CHILDREN OF THE CHURCH.

Things especially to be noticed in the written report of the preacher in charge to the Quarterly Conference on the pastoral instruction of children.

Question. What directions are given concerning the children of the Church?

¶ 216. *Ans.* 1. Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

¶ 217. *Ans.* 2. In his pastoral visitations let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them, and cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism.

¶ 218. *Ans.* 3. As soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline.

¶ 219. *Ans.* 4. Let our catechisms be used as extensively as possible, both in our Sunday schools and families; and let the preachers faithfully enforce upon parents and Sunday school teachers the

great importance of instructing children in the doctrines and duties of our holy religion.

¶ 220. *Ans.* 5. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth, and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

CHAPTER V.

TEMPERANCE.

Question. What shall be done for the extirpation of the great evil of intemperance?

¶ 221. *Ans.* 1. Let all our preachers and members faithfully observe our General Rule which forbids "drunkenness, or drinking spirituous liquors unless in cases of necessity."

¶ 222. *Ans.* 2. In cases of drunkenness let the Discipline be administered as in case of immorality; drunkenness being a crime expressly forbidden in the word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.

¶ 223. *Ans.* 3. Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state in which there is a dispensary law authorizing the sale of intoxicating liquors by the state, county, or municipality, and from renting property to be used for such sale.

If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality: *nevertheless,* in the case of a member who shall sign a petition for such sale, or shall become a bondsman for any person engaged in such traffic, or shall rent property to be used for such sale, or shall act as a dispenser or voluntarily accept election or appointment to any office created for the purpose of selling or dispensing intoxicating liquors on behalf of the state, county, or municipality, it shall be the duty of the pastor to deal with the offender as provided for in Chapter IX., Section V., ¶ 351, page 136. This paragraph shall not apply to persons who are acting under instructions or decrees of any court, or who are acting as officers of the law otherwise than as voluntary dispensers.

CHAPTER VI.

THE MEANS OF GRACE.

SECTION I.

OF PUBLIC WORSHIP.

Question 1. What directions are given for uniformity of public worship?

¶ 224. *Ans.* 1. The morning service shall be conducted in the following order of worship:

Let all our services begin exactly at the time appointed; and let all our people kneel in silent prayer on entering the sanctuary.

[I. Voluntary, instrumental or vocal.][1]

II. Singing from the Common Hymnal, the people standing.

[III. The Apostles' Creed, recited by all, still standing.]

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people kneeling.[2]

[V. Anthem, or Voluntary.]

VI. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.[3]

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[1] Parts inclosed in brackets may be used or omitted.

[2] Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

[3] In the afternoon or evening the Lesson from the Old Testament may be omitted.

[VII. The Gloria Patri.]

VIII. Lesson from the New Testament.

IX. Notices, followed by collection; during which or after which an offertory may be rendered.

X. Singing from the Common Hymnal, the people standing.

XI. The Sermon.

XII. Prayer, the people kneeling.[4]

XIII. Singing from the Common Hymnal, the people standing.[5]

XIV. Doxology and the Apostolic Benediction. (2 Cor. xiii. 14.)

¶ **225.** *Ans.* 2. The afternoon and evening service shall be the same as the morning, except that one of the lessons, or both, may be omitted, at the discretion of the minister.

¶ **226.** *Ans.* 3. The Lord's Supper shall be administered monthly, in every congregation, wherever it is practicable; and where it is not, at every quarterly meeting. Let the service preceding the administration be so proportioned as to admit of due time for this solemn ordinance.

¶ **227.** *Ans.* 4. Let the Lord's Prayer be used on all occasions of public worship in concluding the first morning prayer, the congregation repeating after the minister; and the apostolic benedic-

[4]The order of prayer and singing after sermon may be reversed.

[5]An invitation to come to Christ, or to unite with the Church, should be given when this hymn is announced.

tion (2 Cor. xiii. 14) in dismissing the congregation.

¶ 228. *Ans.* 5. The Ritual shall be invariably used in all the offices for which it is prescribed.

Ques. 2. How shall we guard against formality in singing?

¶ 229. *Ans.* 1. By choosing such hymns as are proper for the occasion.

¶ 230. *Ans.* 2. By not singing too much at once; seldom more than five or six verses.

¶ 231. *Ans.* 3. By suiting the tune to the words.

¶ 232. *Ans.* 4. By often stopping short, when the words are given out, and asking the people: "Now, do you know what you said last? Did you speak no more than you felt?"

¶ 233. *Ans.* 5. In all our congregations let the people learn to sing, and use our own hymn and tune book.

¶ 234. *Ans.* 6. Exhort every person in the congregation to sing; not one in ten only.

SECTION II.

OF PRAYER MEETINGS.

Question. What directions are given concerning prayer meetings?

¶ 235. *Ans.* 1. Let the pastor hold prayer meetings, weekly, in every church where it is practicable; and when he cannot himself attend, let him

engage local preachers, exhorters, class leaders, and others, to hold them.

¶ **236.** *Ans.* 2. Let prayer meetings be held also at other places where there is a probability of their doing good.

SECTION III.

OF LOVE FEASTS.

Question. What directions are given concerning love feasts?

¶ **237.** *Ans.* 1. Love feasts shall be held quarterly, or at such other times as the preacher in charge may consider expedient, with closed doors, to which, besides church members, other serious persons may be admitted by him.

¶ **238.** *Ans.* 2. In conducting the love feasts, after singing and prayer, the preacher may make a short address, setting forth the nature and design of this institution; every one present then partakes of a little bread and water, in token of brotherly love; the members then give brief details of their religious experience; and the meeting is closed with singing and prayer.

SECTION IV.

OF CLASS MEETINGS.

Question 1. What directions are given concerning class meetings?

¶ **239.** *Ans.* 1. Let the membership of every

church, wherever it is practicable, be divided into smaller companies, called classes, according to their respective places of abode; and let the members be exhorted to attend the meeting of the same.

¶ **240.** *Ans.* 2. Two or more classes may meet at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

¶ **241.** *Ans.* 3. The pastor shall visit every class once a quarter, and report its condition to the Quarterly Conference; and let him hold general class meetings as often as he shall find it expedient.

Ques. 2. Can anything be done in order to make the class meetings more profitable?

¶ **242.** *Ans.* 1. Change improper leaders.

¶ **243.** *Ans.* 2. Let the leaders frequently meet each other's classes.

¶ **244.** *Ans.* 3. Let us observe which leaders are the most useful; and let these meet the other classes as often as possible.

CHAPTER VII.

SUNDAY SCHOOLS.

SECTION I.

THE GENERAL SUNDAY SCHOOL BOARD.

¶ 245. For the purpose of promoting the religious training of our children and the spread of Bible knowledge among our people, there shall be a General Sunday School Board, the organization and functions of which shall be as follows:

¶ 246. The Board shall be composed of one effective Bishop, ten traveling preachers, and ten laymen, to be elected quadrennially by the General Conference on nomination of the Committee on Sunday Schools, and of the following *ex officio* members: the Sunday School Editor, the Assistant Sunday School Editor, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, any other general officer the Board may elect, and the Educational Secretary of the Board of Missions. The Bishop belonging to the Board shall be President, and the Sunday School Editor Vice President, *ex officio*. Elections to membership on the Board shall be on the ground of experience in, and expert knowledge of, Sunday school work. Regu-

lar meetings of the Board shall be held annually, but a meeting may be called at any time by vote of the Executive Committee. Twelve members shall constitute a quorum.

¶ **247.** The Board may be incorporated under the corporate name of "The General Sunday School Board of the Methodist Episcopal Church, South," according to the laws of the State of ———, and shall be located in the city of ———, but may meet at any place that it may elect. Its officers shall be a President, a Vice President, a Recording Secretary, and a Treasurer. The Recording Secretary and Treasurer shall be elected by the Board, and it may elect such other officer or officers as the needs of the work may require. The Board shall have oversight of the Sunday schools of the Methodist Episcopal Church, South, under such regulations as the General Conference may prescribe; and it shall have authority to make such by-laws for its government as it may find expedient, provided they are in harmony with this Constitution.

¶ **248.** The Executive Committee of the Board shall be composed of the Vice President, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, and two clerical and two lay members to be elected quadrennially by the Board. The Executive Committee shall transact all the busi-

ness of the Board between its regular and called meetings, but all its actions shall be subject to confirmation by the Board. The Sunday School Editor shall be Chairman of the Committee. Five members shall constitute a quorum.

¶ 249. It shall be the duty of the Board to organize new Sunday schools; to contribute to the support of needy schools; to educate the Church in all phases of Sunday school work by creating and distributing literature and holding Sunday school conferences and institutes; to promote the training of Sunday school officers and teachers and the organization of Wesley Bible Classes and the formation of City, District, Conference, and State Wesley Bible Class Federations; to determine the Standard of Efficiency of Sunday schools and the Sunday school curriculum, including courses for parents, courses for the training of Sunday school officers and teachers, and courses for pastors and for Wesley Bible Classes, and otherwise to promote the efficiency of Sunday schools, and, after consultation with the Sunday School Editor, to recommend to the Book Committee such books, periodicals, and general Sunday school supplies as the work may require.

¶ 250. Any vacancies in the Board occurring during the interval between General Conferences shall be filled by the Board, the member or members so elected to serve until the close of the next

General Conference; except that a vacancy in the Presidency of the Board shall be filled by the College of Bishops, and a vacancy in the Sunday School Editorship shall be filled by the Book Committee with the concurrence of the College of Bishops.

¶ 251. The General Conference shall elect quadrennially a Sunday School Editor, who shall prepare and edit all books and literature included in the Sunday school curriculum and all other required Sunday school publications, and shall, so far as he may find it practicable, travel throughout the connection in the interest of Sunday school work. He shall be a member, *ex officio,* of the Sunday School Board. The Sunday School Board shall furnish him all necessary clerical and editorial assistance, to be paid for out of the amount appropriated to said Board by the Book Committee.

¶ 252. In order to prepare our Sunday school officers and teachers for more effective work, and also that our pastors may have the benefit of special courses in religious pedagogy and Sunday school methods, the Board shall maintain a Department of Teacher Training, and shall elect quadrennially a Superintendent of Teacher Training, whose duty it shall be to organize teacher training classes; to conduct a Correspondence School for officers, teachers, pastors, and parents;

to hold teachers' institutes; and to travel throughout the connection in the interest of his work. The support of the Superintendent shall be provided as is that of the Sunday School Editor, and the Sunday School Board shall furnish him such office assistance as his department may require, to be paid for out of the amount appropriated to said Board by the Book Committee.

¶ 253. For the purpose of developing our young people, as well as those of mature years, in Christian character and training them in Christian service through systematic instruction, Christian fellowship, and mutual helpfulness, the Board shall maintain a Wesley Bible Class Department to be composed of all adult, senior, and intermediate classes, organized according to the plan prescribed by the Board. The Board shall elect quadrennially a Superintendent of the Wesley Bible Class Department, who shall have charge of the organized Bible Class work of the Church. It shall be the duty of said Superintendent to promote the organization and enrollment of Wesley Bible Classes and the formation of City, District, Conference, and State Wesley Bible Class Federations, and to travel throughout the connection in the interest of his department. The support of the Superintendent shall be provided as is that of the Sunday School Editor, and the Sunday School Board shall furnish him such assistance as his work may require,

to be paid for out of the amount appropriated to said Board by the Book Committee.

¶ 254. The Board may elect from time to time such Field Secretaries as it may see fit, whose duty it shall be to travel in such territory as the Board may direct and under such supervision as the Board may provide, promoting the establishment and development of Sunday schools, the organization of Teacher Training Classes and Wesley Bible Classes, and the circulation of our Sunday school literature, and holding Sunday school conferences and institutes. The salaries and terms of office of Field Secretaries shall be fixed by the Board.

¶ 255. The funds of the Board shall be derived from voluntary offerings, from appropriations by the Book Committee, and from Children's Day and missionary offerings, as provided in ¶ 264 and ¶ 265.

SECTION II.

THE CONFERENCE SUNDAY SCHOOL BOARD.

¶ 256. Each Annual Conference shall organize a Conference Sunday School Board, composed of one layman from each District and an equal number of traveling preachers. Said Board shall have general oversight of the Sunday school interests of its Conference, but shall work in coöperation with the General Sunday School Board. Its officers shall be a Chairman, a Secretary, and a Treasurer,

who shall together constitute the Executive Committee of the Board. The Chairman shall furnish to the General Sunday School Board annually a complete list of the Sunday school superintendents of his Conference, with their post office addresses and the names of the charges and Sunday schools with which they are connected. Regular meetings of the Board shall be held annually during the session of the Conference, but a meeting may be called at any time by the Executive Committee.

¶ 257. It shall be the duty of the Board to stimulate better organization, equipment, and instruction in the Sunday schools; to encourage the circulation of our own literature; to devise plans for evangelistic work in the Sunday schools; to supply needy Sunday schools with literature; to promote Sunday school growth and extension, the organization of Teacher Training Classes and Wesley Bible Classes, and the observance of Children's Day; and to give special attention to all Sunday school interests within the bounds of the Conference. To this end the Board shall distribute such literature as it may deem necessary; conduct, with the counsel and coöperation of the Presiding Elder, Sunday school conferences and institutes in each District; and wherever possible provide for the holding of a Sunday school institute and anniversary during the session of the Conference. The Board shall make an annual report to the Conference.

¶ 258. The Conference Sunday School Board is authorized to employ a Conference Field Secretary or such other worker as may be deemed necessary, and to provide for his salary and traveling expenses either through the Sunday schools or by such other means as the Conference may devise. The Field Secretary or other worker shall be under the direction of the Board, and shall make monthly reports to the Chairman of the Board and quarterly reports to the General Sunday School Board. In case collections are taken by him, they shall be transmitted to the Treasurer of the Conference Board.

SECTION III.

THE SUNDAY SCHOOL.

¶ 259. A Sunday school shall be organized in every congregation where ten persons can be collected for that purpose, and mission Sunday schools shall be organized wherever practicable.

¶ 260. Let all Sunday schools connected with our congregations be under the control of our own Church and use our own literature.

¶ 261. Each Sunday school may have an Advisory Committee composed of the preacher in charge, the superintendent and other officers of the school, and three members to be elected by the Quarterly Conference. The preacher in charge shall be chairman and the superintendent vice chairman

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of the committee. It shall be the duty of the committee to see that the Sunday school is furnished with all necessary literature and supplies and to coöperate with the superintendent in all his efforts to develop the school. The three members elected by the Quarterly Conference shall report quarterly to the Conference on the general condition of the Sunday school, and especially in regard to its financial needs.

¶ 262. The Quarterly Conference of each circuit and station shall be a Board of Managers, having charge of all Sunday schools within its bounds. It shall elect at its fourth session each year, on nomination of the preacher in charge, a superintendent of each Sunday school under its care, and, on nomination of the superintendent, all necessary assistant superintendents: *provided,* that when a vacancy occurs in the superintendency of any school during the interim of the Quarterly Conference, the preacher in charge shall appoint a superintendent to serve until its next session: and *provided,* that the preacher in charge shall appoint a superintendent for any new school that may be organized between the meetings of the Quarterly Conference. It shall be the duty of the Quarterly Conference to keep itself informed as to the condition and needs of the Sunday schools under its care, to see that they are furnished with all necessary equipment, and to elect annually three

members of the Advisory Committee, in case such committee is created.

¶ 263. It shall be the duty of the superintendent to see that the Sunday school is organized according to the Standard of Efficiency established by the General Sunday School Board; to conduct the sessions of the school; to see that Workers' Councils are regularly held; to preside over the meetings of the Workers' Council, and to make quarterly reports to the Council as to the financial condition of the school; and, after consultation with the pastor, to appoint annually suitable persons as officers and teachers. He shall report to each Quarterly Conference the following items: (1) Number of officers and teachers, (2) number of pupils, (3) number enrolled in the Home Department, (4) number on Cradle Roll, (5) number of pupils uniting with the Church during the quarter, (6) amount raised for missions during the quarter, and (7) amount raised for other objects during the quarter.

¶ 264. Let every Sunday school be regarded as a missionary society, and let the superintendent, after counsel with the pastor, appoint annually a Missionary Committee to have charge of all the missionary activities of the school; let the Sunday School Board and the Board of Missions prepare for adoption in the Sunday school such suggestive policies as to missionary education, effort, and of-

ferings, as they may from time to time agree upon; let one Sunday in the month, preferably the last, be observed as Missionary Day in the Sunday school, and let the entire missionary offering of this day, together with all other missionary offerings, regular and special, made in the Sunday school, be a separate fund, and, designated "Missionary Offering in the Sunday School," let it be sent through the Conference Treasurer, handled and forwarded by him as a separate fund, to the Board of Missions for use in its general work; and let the amount raised for missions in the Sunday school be reported by the pastor in cash or voucher to the Annual Conference, appearing as a distinct item in the Conference journal: *provided,* that an amount equal to ten per cent. of the aggregate of all offerings made in the Sunday school for missions shall be turned over by the Board of Missions to the General Sunday School Board, to be administered by that Board for Sunday school work at home and abroad. It is urged that, as far as possible, the missionary offering in the Sunday school go as a free-will offering and not be used to meet the missionary assessment upon the congregation; but if any church, in order to pay its missionary assessment, finds it necessary to use the missionary offering of the Sunday school, the amount so used shall still be kept separate and forwarded by the Conference Treasurer as a Sunday school item to

the General Board of Missions, but in this case designated "Sunday School Missionary Offering on Assessment."

¶ 265. Every Sunday school shall observe with appropriate services the last Sunday in April, or as near thereto as practicable, as Children's Day, and on that day an offering shall be taken which shall be at once turned over to the pastor, to be transmitted to the Treasurer of the Conference Sunday School Board. The fund thus raised in each Annual Conference shall be divided equally between the General Sunday School Board and the Conference Sunday School Board, except that, in case the Conference shall employ a Field Secretary, it may retain seventy-five per cent. during the period of his service. The funds thus accruing to the respective Boards may be used at their discretion in promoting the Sunday school work of the Church.

SECTION IV.

THE PREACHER IN CHARGE.

¶ 266. It shall be the duty of the preacher in charge, with the aid of the Quarterly Conference, to organize a Sunday school in every congregation where as many as ten persons can be brought together for that purpose, and to organize mission schools in the bounds of his charge wherever it is practicable.

¶ 267. It shall be the duty of the preacher in charge to see that each school in his charge is supplied with our own periodical literature, and, in counsel with the superintendent, to decide as to what books and other publications shall be used in the school.

¶ 268. It shall be the duty of the preacher in charge to attend the schools as often as practicable, to be present whenever it is possible at the Workers' Council, to advise with the superintendent and teachers in regard to the work of the school, and to preach on the subject of Sunday schools and the religious training of children.

¶ 269. It shall be the duty of the preacher in charge to preach to children, to catechise them in the Sunday school and in public meetings appointed for that purpose, and to form classes wherever he can for the instruction of the larger children and youth in the Bible and in the doctrines and history of our Church; and where he cannot superintend them personally, to appoint suitable leaders for that purpose. In his pastoral visitation he shall pay special attention to the children, speaking to them personally on experimental and practical godliness, according to their capacity.

¶ 270. It shall be the duty of the preacher in charge to see that a Missionary Committee is appointed in each Sunday school, that one Sunday in each month is observed as Missionary Day, and

that an offering for missions is taken on that day, and to forward all missionary offerings made in the Sunday school to the Conference Treasurer in accordance with the provisions of ¶ 264. It shall also be his duty to see that the last Sunday in April, or as near thereto as practicable, is observed in each Sunday school as Children's Day, and that an offering is taken, and to forward the same at once to the Treasurer of the Conference Sunday School Board.

¶ 271. It shall be the duty of the preacher in charge to make a written report to each Quarterly Conference on the number and state of Sunday schools, including information in regard to Workers' Councils, Teacher Training Classes, Wesley Bible Classes, Home Departments, Cradle Rolls, and missionary instruction and offerings; and to report to the Fourth Quarterly Conference and annually to the Conference Sunday School Board the following items:

(1) Number of Sunday schools.

(2) Number of officers and teachers.

(3) Enrollment in all departments, including Cradle Roll and Home Department.

(4) Members in Home Department.

(5) Children on Cradle Roll.

(6) Number of training classes for officers and teachers, or individual students of our training courses.

(7) Number of Wesley Bible Classes.

(8) Number of Sunday school pupils received into the Church during the year.

(9) Amount raised for missions.

(10) Amount raised on Children's Day and sent to the Treasurer of the Sunday School Board.

(11) Amount raised for Sunday school supplies.

(12) Amount raised for other objects.

SECTION V.

THE PRESIDING ELDER.

¶ 272. It shall be the duty of the Presiding Elder to promote the Sunday school cause by aiding in the establishment of new schools, visiting the schools of his District as often as practicable, preaching on the religious training of children, and encouraging the holding of Sunday school conferences and institutes.

¶ 273. It shall be the duty of the Presiding Elder to urge in his institutes, in his visitation to Sunday schools, and especially, under the missionary question in the Quarterly Conference, that every Sunday school on his District be organized for missions by appointing a Missionary Committee and observing Missionary Day, and to see that Children's Day is observed in each congregation in his District.

¶ 274. It shall be the duty of the Presiding

Elder to see that the Quarterly Conference of each charge discharges its duties as a Board of Managers of the Sunday Schools, to inquire at each Quarterly Conference whether the schools are organized according to the requirements of the Discipline and are supplied with our own books and periodical literature; whether the rule respecting the instruction of children has been faithfully observed, and to furnish to the Chairman of the Sunday School Board at each Annual Conference a complete list of the Sunday school superintendents of his District, with their post office addresses and the names of the charges and schools with which they are connected.

CHAPTER VIII.

THE EPWORTH LEAGUE.

Question. What directions shall be given concerning the Epworth League?

¶ 275. *Ans.* Let Epworth Leagues be organized in all our congregations for the cultivation of Christian fellowship among young people, the expression of their Christian experience in prayer, testimony, exhortation, and personal evangelism; their training in Church life and teaching; their employment in works of charity and social service; the inculcation of missionary ideals and knowledge, and their training in the principles of Christian stewardship; their direction to lives of service at home and abroad; and the supplying of their normal requirements of recreation and social life under the safeguards of religion and by the aid of reading and study courses.

The purposes herein expressed shall be carried out by means of a Board and executive officers organized under the following Constitution:

CONSTITUTION OF THE EPWORTH LEAGUE BOARD.

¶ 276. ART. I. The name of this organization shall be the EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

¶ 277. ART. II. The management of the Epworth League shall be vested in a Board of twelve members constituted as follows: There shall be three clerical and three lay members elected by the General Conference on nomination of the Committee on Epworth Leagues; the President of the Board (appointed by the College of Bishops), the General Secretary, the Assistant Secretary, the Junior League Secretary, and the Educational Secretaries of the Board of Missions.

¶ 278. ART. III. The Board shall have authority to regulate its own proceedings, raise money under the provisions of this Constitution, appropriate money to defray its expenses and the expenses of its officers in the discharge of their duties, to provide the officers with clerical help and to pass by-laws for its own government. It shall have supervision, according to the intent of this Constitution, of the young people's societies herein described, and shall be charged with the formation and development of the same throughout the Church.

¶ 279. ART. IV. The officers of the Board shall be, (1) a President, who shall be one of the Bishops designated by the College of Bishops; (2) a Vice President, to be elected by the Board for four years; (3) a General Secretary, who shall be elected by ballot by the General Conference; (4) an Assistant Secretary, (5) a Junior League Secre-

tary, who shall be elected for a period of four years by the Board; and (6) a Treasurer, who may be an office assistant, not a member of the Board, to be elected by the Board.

¶ 280. The President shall preside at all meetings, represent the Board before the Church at large and become its medium of communication with the College of Bishops.

¶ 281. The Vice President shall preside in the absence of the President.

¶ 282. The General Secretary shall be the executive officer of the Board, shall conduct its correspondence, attend to its business, put into effect its acts, and promulgate its policies. He shall travel at large throughout the Church in the interest of the young people's societies, report annually to the Annual Conferences and the Epworth League Board, and quadrennially to the General Conference the work and progress of the societies, the financial status of the office, and such other matters as may be relevant. He shall suggest annually to the Board such matters relating to the societies as may call for action on the part of the Board. He shall edit the *Epworth Era* and other literature of the department and recommend suitable reading and study courses for the several classes of young people's societies.

¶ 283. The Assistant Secretary shall work in coöperation with the General Secretary and under

his direction. It shall be his duty to conduct the correspondence of the Board relating to the work of the League, to promote the organization of Epworth Leagues and other young people's societies throughout the connection, and, in such ways as the Board may approve, endeavor to aid in the enlistment and training of young people in all forms of Christian service.

¶ 284. The Junior League Secretary shall have particular direction of the junior societies and intermediate organizations for girls, under the direction of the General Secretary, shall conduct correspondence, prepare courses of study and reading, make personal visitations as time may admit, and otherwise forward and supervise this department of the work; shall assist the Editor of the *Epworth Era,* report to the General Secretary, and shall recommend action by the Board relevant to the work.

¶ 285. The Treasurer shall keep the funds of the Board on deposit and shall check on the same by authority of the Board, all drafts being countersigned by the General Secretary.

¶ 286. ART. V. The officers of the Board shall constitute an Executive Committee, and shall have authority to act in matters that require attention during intervals between meetings of the Board.

¶ 287. ART. VI. The Central Office of the Board shall be in Nashville, Tennessee.

¶ **288.** ART. VII. The salary of the General Secretary and Editor and of the Assistant Secretary shall be fixed by the Book Committee and paid by the Publishing Agents. The salary of the Junior League Secretary shall be fixed by the Board and paid out of the income hereinafter provided for.

¶ **289.** ART. VIII. The revenue of the Board shall be derived in the following manner:

¶ **290.** An offering for young people's work shall be made on Epworth League Anniversary Day, and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League Board, to be by him disposed of in the following manner, namely: one-half of the amount is to be remitted to the Central Office, the remainder is to be retained subject to appropriation by the Conference Epworth League Board.

¶ **291.** The Board of Missions shall pay to the Central Office ten per cent. of the amount of specials contributed by the Epworth Leagues for the objects of the Board.

¶ **292.** Each society, Epworth League, Junior League, and Boys' or Girls' Society shall pay to the Central Office a chapter membership fee of two dollars and a half each year.

¶ **293.** ART. IX. The Epworth League Board shall meet annually at such places and times as it may determine. Seven members shall constitute a quorum. Meetings may be called *ad interim* by

joint action of the President and Secretary or by the Executive Committee.

¶ 294. ART. X. In connection with the Publishing Agents the Board shall arrange for the publication of a general organ of the young people's societies to be called the *Epworth Era.* Other literature as needed, and approved by the Publishing Agents, may be published or otherwise secured through the Publishing House. The Publishing House shall handle all merchandise and literature required for the Epworth League work.

¶ 295. ART. XI. The Board shall determine what courses and books shall be adopted for the local societies, and no others than those approved by them shall be officially recommended.

¶ 296. ART. XII. All local societies of every kind formed under the provisions of this Constitution shall be under the direction of the Quarterly Conference, and shall be under the control of the preacher in charge.

¶ 297. The Board shall provide constitutions for Epworth Leagues designed to serve the following ends: (1) The holding of weekly devotional meetings for Christian fellowship and the cultivation of spiritual life; (2) the training of young people in Church life and activities; (3) the development of missionary giving and the instruction of its members in missions, foreign and home; (4) the furnishing of proper recreation under the aus-

pices of the Church and the promotion of Christian culture through reading and other exercises; and (5) for affiliation with Wesley Classes in the pursuit of their common objects.

¶ **298.** The Board shall provide constitutions for Junior Societies having the same general purposes as the Epworth Leagues, but affiliated with the Woman's Missionary Societies.

¶ **299.** The Board shall provide constitutions and plans of work for Boys' Societies having special adaptation to the needs of boy-life and with the especial purpose of relating the boys to the Church. They shall also provide parallel societies for girls. The name of the boys' organization shall be, "The Knights of Ezelah"; that of the girls', "Girls of Epworth." These societies shall be especially adapted for the use of groups of youths in the Sunday schools, and those for girls shall be affiliated with the Woman's Missionary Societies.

¶ **300.** Other young people's societies in the Church, which are in general accord with the objects and methods of those herein provided for, may become organically united with the Epworth League by enrolling in the Central Office and applying for charter and conforming with the requirements of this Constitution.

¶ **301.** The Central Office shall issue charters to societies of these several classes on application. A

fee of one dollar for charter and registering may be required of all societies applying for charters.

¶ 302. ART. XIII. The Board shall provide constitutions for the organization of young people's societies into larger associations of the following classes:

¶ 303. City Unions may be formed in all places where there are more than one Epworth League. The objects of these Unions shall be to promote the connectional spirit of the young people and to employ them in larger works of community service and evangelism.

¶ 304. District Institutes may be formed within a Presiding Elder's District especially for the study of methods of Christian work and the strengthening of the young people's societies and the undertaking of missionary enterprises that are larger than can be carried out by individual chapters. The First and Second Vice Presidents of the District Woman's Missionary Society shall be *ex officio* members of the Council of the District Institute.

¶ 305. The Epworth Leagues of an Annual Conference may be organized into a Conference Epworth League, the membership of which shall be composed of all the recognized young people's societies within the bounds of the Annual Conference. Where desired, the several Conferences within a State may combine in one Epworth League

Conference. The objects of these larger organizations shall be to hold instructional and inspirational meetings annually, to press the formation of Epworth Leagues within the bounds of the Conference, to undertake large missionary operations, and in general to direct the policy of the Leagues within their territory. The President and Secretary of the Conference Epworth League Board and the First and Second Vice Presidents of the Woman's Missionary Society of the Conference shall be *ex officio* members of the Conference Epworth League Cabinet.

¶ 306. For the training of leaders and the more intensive study of methods of Christian work and missions, groups of Conferences may organize Assemblies for the holding of summer sessions longer than the sessions of the Epworth League Conferences. These Assemblies may be self-governing; but they are advised to admit to membership in their Cabinets the Presidents and Secretaries of the Conference Boards in the territory in which they operate and the First and Second Vice Presidents of the Woman's Missionary Societies of the said Conferences. That at Lake Junaluska shall be under the direct control of the Central Office, and shall be known as "The Southern Epworth League Assembly."

¶ 307. ART. XIV. Any League Conference or Conferences may secure property or grounds and

improve the same as a permanent place of meeting for religious, intellectual, and social culture. Such property shall be deeded to a Board of Trustees to be held in trust for the Methodist Episcopal Church, South, for the use of the Epworth League, in accordance with the provisions of the Discipline and the law governing such matters in the State where the property is situated. Such trustees shall be elected by the League Conferences and confirmed by the Annual Conferences within whose bounds such League Conferences are situated. All vacancies in the Board of Trustees shall be filled by the Annual Conferences on nomination of the Board. The Board of Trustees shall also constitute a Board of Control with power to make rules and regulations, and raise funds for the use and maintenance of the property subject to the approval of the League Conferences and a majority of the patronizing Annual Conferences, and, at least once a year, shall report their acts to all the patronizing Conferences concerned.

¶ 308. ART. XV. Each Annual Conference shall elect quadrennially an Epworth League Board composed of one minister and one layman for each Presiding Elder's District: *provided,* that no Conference Board shall have fewer than six members. The Board shall give special attention to Epworth Leagues and young people's societies within the bounds of the Conference, and shall coöperate with

the Central Office and the other League organizations within the Conference territory.

¶ 309. The Conference Board shall be organized by the election of a President, Vice President, Secretary, and Treasurer, who shall hold office for four years. The Board shall have authority to make nominations to the Conference to fill vacancies. It shall meet annually at the time and place of meeting of the Annual Conference. It shall act as a Committee on Epworth Leagues and other young people's societies, and shall in connection with the Conference Committee of Public Worship arrange for the holding of an anniversary in the interest of its work at each session of the Conference.

¶ 310. The Conference Boards shall be related to the Central Office in the following way: (1) They shall collect and forward to the Central Office as early as possible each year the contributions derived from the Anniversary Day offering and otherwise, keeping an accurate account of the amounts paid by each pastoral charge. Of the proceeds of Anniversary Day they shall forward without delay one-half to the Central Office; the remaining half to be employed within the bounds of the Conference for the support and extension of the Epworth League work. They shall also assist the General Secretary in the collection of

the membership fee of two dollars and fifty cents for each society.

¶ **311.** The Conference Board shall be related to the Conference Epworth League in the following way, namely: (1) They shall make appropriations out of the Anniversary Day funds in their hands to aid in defraying the expense of carrying on the organization. (2) They shall constitute an Advisory Council to aid the Conference Epworth League, and in case there should be no Conference Epworth League organization, they are to bring about such organization and arrange for the holding of its first annual meeting. (3) The President and Secretary of the Conference Board shall be *ex officio* members of the Cabinet of the Conference Epworth League.

¶ **312.** Relations to other League organizations. The Board shall forward Epworth League work, especially by aiding in the formation of local societies, District Institutes, and City Unions. For this purpose the several members of the Board shall be especially appointed to care for the work in the several Districts of the Annual Conference, and shall report their work at the annual meetings of the Board. They shall by pen and voice advocate the young people's work, and shall assist the presiding elders in the District Conference function of inquiring into the number and general condition of Epworth Leagues.

CHAPTER IX.

ADMINISTRATION OF DISCIPLINE.

SECTION I.

OF THE TRIAL OF A BISHOP.

Question 1. To whom is a Bishop amenable for his conduct?

¶ 313. *Ans.* To the General Conference, which has power to try him for improper conduct, and to acquit, to suspend, or to expel him.

Ques. 2. What provision is made for the trial of a Bishop, if he should be accused of immorality in the interval of the General Conference?

¶ 314. *Ans.* When a Bishop shall be under report, or be accused, of immorality, three traveling elders shall, after notice to him, carefully inquire into the case, and if they believe an investigation necessary, they shall report the matter to another Bishop; and it shall be his duty to call together at some convenient place not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall be a committee for the investigation of the charge against the Bishop. If two-thirds of them believe a trial necessary, they shall suspend him till the next session of the General

Conference. The presiding Bishop shall cause an exact record of the investigation, signed by the president and secretary, to be transmitted to the General Conference. By this record, and such other testimony as may be obtained, the case shall be considered and determined by the General Conference without the intervention of another committee.

Ques. 3. What provision is made for the trial of a Bishop if he should be accused during the session of the General Conference?

¶ 315. *Ans.* 1. An accusation preferred during the session of the General Conference shall be referred for investigation to a committee of twenty-five members of the General Conference, to be selected by the president in the chair, and the committee shall report to the General Conference whether or not a trial is necessary. If the committee of investigation decide that a trial is necessary, they shall formulate charges and specifications, conforming them to the grade of offense involved in the accusation, and shall appoint one or more of their number to prosecute the case. The bill of charges and specifications shall be a part of the report of the committee to the General Conference. Every case to be tried under this process shall, upon the finding of a bill of charges, be referred to the Committee on Episcopacy, who shall have full power to try the case, and whose decision shall

be final, save as to the right of appeal. The said committee shall make a written report to the General Conference and deliver to the secretary the whole record of the case, with the decision rendered.

¶ 316. *Ans.* 2. A Bishop who shall be found guilty by the Committee on Episcopacy shall have a right to appeal to the General Conference then in session, which shall finally determine the case.

¶ 317. *Ans.* 3. No charge against a Bishop shall be tried unless it be made in writing with specifications signed by the accusers; and a copy of the charge, with the specifications, shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparation for his defense.

SECTION II.

OF THE TRIAL OF A TRAVELING PREACHER.

Question 1. To whom is a traveling preacher amenable for his conduct?

¶ 318. *Ans.* To the Annual Conference, which shall have power to try, and to acquit, to suspend, or to expel him.

Ques. 2. What shall be done when a traveling preacher is accused of immorality?

¶ 319. *Ans.* 1. If a traveling preacher be under report of immorality, or accused thereof in writing

signed by a minister or a member of our Church, if it be in the interval of the Annual Conference of which he is a member, in the absence of a Bishop the Presiding Elder shall call together at least three traveling preachers to investigate the report or accusation. If practicable, let him bring the accused and the accuser face to face before the committee. If the accused be an elder, the committee shall be composed of elders, and if a deacon, the committee shall be either elders or deacons.

¶ 320. *Ans.* 2. If the committee, after hearing the testimony, offered by both the accuser and the accused, judge a trial necessary, the accused shall be suspended until the next session of the Annual Conference of which he is a member, or until he shall have been acquitted by a trial committee as hereinafter provided for the trial of a traveling preacher in the interim of the sessions of the Annual Conference. The committee shall formulate a bill of charges and specifications against the accused, and shall present to him a copy of the same a sufficient length of time before the session of the Conference to enable him to make preparation for his trial. They shall also appoint some member of the Conference to prosecute the accused before the committee of trial.

¶ 321. *Ans.* 3. When a member of an Annual Conference has been suspended by a committee of investigation, this fact shall be certified to the

Bishop having charge of the Annual Conference of which the accused is a member, and it shall be the duty of the Bishop, in not less than thirty nor more than sixty days, to appoint thirteen elders to try the case, whose decision shall be final save as to the right of appeal: *provided*, that the accused shall have the same right of challenge as is now provided, namely, the right of peremptory challenge of five in a committee of thirteen and of three in a committee of nine, besides the right of unlimited challenge for cause; and the validity of the cause shall be determined by the chairman of the committee of trial. The Bishop, when notified of the finding of the committee of investigation as above set forth, shall appoint the time and place for the trial, regard being had for sufficient time for the preparation of the case by the defense. The Bishop shall preside, or, in his absence, appoint an elder to preside in the trial, and a secretary, who shall keep a correct minute of the proceedings of the trial and forward the same to the Court of Appeals, and in case of appeal, the papers to be filed with that body; and he shall notify the Conference of which he is a member, of the disposition of the case.

¶ **322.** *Ans.* 4. In the absence of a Bishop the Presiding Elder shall preside over the committee of investigation; and in every case the chairman of the committee shall cause an exact record of the

investigation, including the charges, evidence, and finding of the committee, signed by the president and secretary, to be transmitted to the Annual Conference. By this record, and such other testimony as may be obtained, the case shall be fully considered and determined by the Annual Conference without the intervention of another committee of investigation.

But should the committee of investigation in any case deem a trial unnecessary, the Conference, if it differ in judgment from the committee, may appoint another committee to inquire into the facts and report to the Conference.

¶ 323. *Ans.* 5. In case witness cannot be induced to attend the trial, the Presiding Elder shall appoint some preacher who shall take the written testimony of the witnesses, and give the parties notice allowing them the privilege of cross-examination. The testimony thus obtained shall be laid before the committee of trial as evidence in the case.

¶ 324. *Ans.* 6. If the accused be a Presiding Elder, any three traveling elders or deacons of his District may inquire into the case, and, if they deem it necessary, report to the Bishop, who shall appoint a committee of at least three elders from within the bounds of the Annual Conference of which the accused is a member, to investigate the report or accusation. A Bishop, or some traveling

elder appointed by him, shall also preside at the investigation; and if the committee deem a trial necessary, the accused shall be suspended until the next session of the Annual Conference.

¶ **325.** *Ans.* 7. If the accused evade an investigation, such evasion shall be received as presumptive proof of guilt; and he may be suspended. In that case also the Annual Conference shall consider and determine the whole matter.

¶ **326.** *Ans.* 8. When the accusation is preferred during the session of the Annual Conference, it shall first be referred for investigation to a committee of three traveling elders, appointed by the president, which committee shall report to the Conference whether or not they deem a trial necessary. If they report a trial unnecessary, and the Conference differ in judgment from the committee, a second committee shall be appointed to inquire into the facts, and their report shall be final.

¶ **327.** *Ans.* 9. The committee of investigation, reporting a case for trial, shall formulate a bill of charges, and shall appoint some member of the Conference to prosecute the case.

¶ **328.** *Ans.* 10. Every case to be tried shall be referred to a committee of not less than nine nor more than thirteen, who, in the presence of a Bishop or a chairman, whom the president of the Conference shall appoint, and one or more of the secretaries of the Conference, shall have full power to

try the case; and their decision shall be final, save as to the right of appeal: *provided,* that the accused shall be allowed the right of peremptory challenge of five in constituting a committee of thirteen and of three in a committee of nine, besides the right of unlimited challenge for cause; and the validity of the cause shall be determined by the chairman of the committee. The committee shall make a written report to the Conference, and deliver to the secretary the whole record of the case, with the decision rendered.

Ques. 3. What shall be done in case of improper tempers, words, or actions?

¶ 329. *Ans.* The preacher so offending shall be reprehended by his senior in office. Should there be a second transgression, one, two, or three preachers are to be taken as witnesses. If the offender be not then cured, accusation shall be preferred at the next session of the Annual Conference, and he shall be dealt with as in a case of immorality.

Ques. 4. What shall be done with those preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion?

¶ 330. *Ans.* The same process shall be observed as in case of immorality; but if the preacher so offending solemnly engage not to disseminate such erroneous doctrines, in public or in private, he shall be borne with till his case be laid before the

next Annual Conference, which shall determine the matter.

Ques. 5. What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient, or secular as to be no longer useful in his work?

¶ 331. *Ans.* 1. The Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and if he fail to give the Conference satisfactory assurance that he will amend, or voluntarily retire, the Conference may locate him, without his consent.

¶ 332. *Ans.* 2. He may defend himself before the Conference, in person or by representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference at its next session to be heard in his defense, and the case shall be considered.

Ques. 6. What shall be done when a preacher refuses to attend to the work assigned him?

¶ 333. *Ans.* He shall be liable to suspension or deposition from the ministry, unless he have the consent of the Bishop who made the appointment, or is in charge of the work; and the final determination in all such cases shall be with the Annual Conference.

¶ 334. In all the above-mentioned cases of trial and conviction, an appeal to the ensuing General

Conference shall be allowed, if the condemned person at the time of his condemnation, or as soon as he is officially informed thereof, signify to the president or secretary of the Conference his intention to appeal.

SECTION III.

OF THE TRIAL OF A PROBATIONER.

Question. What shall be done when a preacher on trial is accused of immorality?

¶ 335. *Ans.* He shall be accountable to the Quarterly Conference of the charge that he serves. The Presiding Elder shall appoint a committee of investigation, and the same course of discipline shall be pursued that is provided for a local preacher under a like accusation: and *provided, further,* that a preacher on trial, appointed as a student, shall be assigned to a Quarterly Conference to which he shall be amenable for his moral character.

SECTION IV.

OF THE TRIAL OF A LOCAL PREACHER.

Question 1. To whom is a local preacher amenable for his conduct?

¶ 336. *Ans.* To the District Conference of the District within which he resides. But when a local preacher is under report of immorality, said report may be investigated and the case tried

where the offense is alleged to have been committed, and by the authorities having jurisdiction there.

Ques. 2. What shall be done when a local preacher is accused of immorality?

¶ 337. *Ans.* 1. When a local preacher is under report of immorality, or accused thereof in writing signed by a member of our Church, the Presiding Elder shall appoint a committee of three local preachers, and if local preachers cannot be obtained, he shall appoint three members of the Church, to investigate the report or accusation.

¶ 338. *Ans.* 2. If upon investigation this committee deem a trial necessary, they shall formulate a bill of charges and specifications, and shall appoint a local preacher or member of the Church to prosecute the case. A copy of the bill of charges and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make the necessary preparation for his defense. The committee shall notify the Presiding Elder of their finding, and he shall notify the accused.

¶ 339. *Ans.* 3. A local preacher who has been notified by the Presiding Elder of a bill of charges and specifications thus found against him, shall not be allowed to exercise the functions of his office from the time of his notification until the case has been determined.

¶ 340. *Ans.* 4. When witnesses cannot be induced to attend the trial, the Presiding Elder shall appoint some discreet member of the Church to take the written testimony of the witnesses, as provided in ¶ 323.

¶ 341. *Ans.* 5. When notified that a trial is found necessary, the Presiding Elder shall call a committee of trial composed of not less than seven nor more than thirteen official members of our Church. The accused shall have the same right of challenge as has a traveling preacher. The Presiding Elder shall at the commencement of the trial appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the Presiding Elder, and also by the members of the committee, or by a majority of them; and the sentence of the committee shall be final, save as to the right of appeal.

Ques. 3. What shall be done in case of improper tempers, words, and actions?

¶ 342. *Ans.* The person so offending shall be reprehended by the preacher in charge. Should there be a second transgression, one, two, or three faithful friends are to be taken as witnesses. If the offender be not then cured, he shall be dealt with as in a case of immorality, and, if found guilty and impenitent, shall be expelled from the Church.

Ques. 4. What shall be done with those local

preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion?

¶ 343. *Ans.* The same process shall be observed as in case of immorality.

Ques. 5. What shall be done when a local elder or deacon is complained of as being so unacceptable or inefficient as to be no longer useful in his work, and the District Conference for that reason refuses to pass his character?

¶ 344. *Ans.* The District Conference shall proceed to investigate the case; and if it appear that the complaint is well founded, and if he fail to give the Conference satisfactory assurance that he will amend, or voluntarily surrender his credentials, the Conference may depose him from the ministry. He may defend himself before the Conference, in person or by representative. The President of the District Conference shall in this case comply with the requirements of ¶ 341.

¶ 345. In all the above-mentioned cases of trial and conviction, an appeal to the ensuing Annual Conference shall be allowed, if the condemned person signify at the time of his condemnation, or as soon as he is officially informed thereof, his intention to appeal.

SECTION V.

OF THE TRIAL OF A MEMBER.

Question 1. What shall be done when a member of the Church is accused of immorality?

¶ 346. *Ans.* 1. When a member of the Church is under report of immorality, or accused thereof in writing signed by a member of our Church, the preacher in charge shall appoint a committee of three discreet members of the Church, who shall investigate the report or accusation. If upon investigation they deem a trial necessary, they shall formulate a bill of charges and specifications, and shall appoint some member of the Church to prosecute the case.

¶ 347. *Ans.* 2. On the presentation of such bill of charges and specifications, the preacher in charge shall appoint a committee of not less than five nor more than thirteen members of the charge to which the accused belongs, before whom he shall be duly cited to appear, and who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, the preacher in charge shall declare him suspended, or expelled, according to the verdict of the committee.

¶ 348. *Ans.* 3. A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all the necessary preparations for his defense; he shall be allowed the right of unlimited challenge for cause, and the right to interrogate the committeemen to ascertain the cause; the sufficiency of the cause shall be determined by the presiding officer; and the accused shall also have

the right of peremptory challenge of two in a committee of five, and in like ratio for any other number.

¶ 349. *Ans.* 4. The preacher in charge shall preside at the trial and decide all questions of law pertaining to the case. He shall at the commencement of the trial appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the president and the secretary.

¶ 350. *Ans.* 5. If after sufficient notice the accused evade trial by absenting himself, the trial shall proceed as though he were present. Witnesses from without shall not be rejected. If witnesses cannot be induced to attend the trial, the preacher in charge shall appoint some discreet member of the Church to take the written statements of the witnesses, as provided in ¶ 323.

Ques. 2. What shall be done in case of improper tempers, words, or actions, or disobedience to the order and discipline of the Church?

¶ 351. *Ans.* Let private reproof be given by the preacher in charge or by a leader; and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not

hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality.

Ques. 3. What shall be done when a member disseminates doctrines contrary to our Articles of Religion?

¶ 352. *Ans.* If a member of our Church endeavor to sow dissension in any of our societies by inveighing against either our doctrines or discipline, such person offending shall first be reproved by the preacher in charge; and if there be persistence in such practice, the offender shall be dealt with as in case of immorality.

Ques. 4. What shall be done in case of disputes between members of the Church?

¶ 353. *Ans.* 1. Should any dispute occur between two or more members of our Church concerning the payment of debts, or other matters, which disputes cannot be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference to a committee of arbitration, consisting of members of our Church. One arbitrator shall be chosen by the plaintiff, another by the defendant, and the two arbitrators so chosen shall select a third.

¶ 354. *Ans.* 2. If one of the parties be dissatisfied with the judgment given, such party may apply to the Quarterly Conference for a second

arbitration; and if that Conference see sufficient reason it shall grant a second arbitration, in which case each party shall choose two arbitrators, and the four arbitrators shall choose a fifth, the judgment of a majority of whom shall be final; and if either person refuse to abide by the judgment, such party shall be dealt with as in case of immorality.

¶ 355. *Ans.* 3. If any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law.

¶ 356. In all cases of suspension or expulsion, the accused shall have the right of appeal to the ensuing Quarterly Conference: *provided,* that notice is given to the pastor at the time of the condemnation, or as soon as the party is officially informed thereof, of the intention to appeal.

¶ 357. Any traveling or local preacher, or layman, who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases.

CHAPTER X.

APPEALS.

SECTION I.

OF THE APPEAL OF A TRAVELING PREACHER.

¶ 358. There shall be a Committee of Appeals to review and determine all cases of appeals by traveling preachers. The committee shall be composed of one Bishop, to be selected by the College of Bishops, having regard to the accessibility of the Bishop of that year, and also four traveling ministers who are elders, and three laymen, to be elected by the General Conference on the nomination of the Committee on Itinerancy for a term expiring with the close of the succeeding General Conference.

¶ 359. The Bishop shall preside at all meetings of the committee, and a vote of four members of said committee concurring shall be sufficient to decide all questions.

¶ 360. No member of the committee shall sit at the hearing of a case in which he was a member of the trial committee or attorney for the accused or any person connected with the case nor in which he is personally interested.

¶ 361. If any member of the committee is

challenged, he shall withdraw, and the remainder of the committee shall decide as to whether or not such a member is competent to sit in the case. The Bishop and four members of the committee shall constitute a quorum.

¶ 362. If a vacancy happens in the committee by death, resignation, or otherwise, such vacancy shall be filled by the remainder of the committee by appointment until the next General Conference.

¶ 332-A. Such committee shall sit for the hearing of cases at the Publishing House in Nashville, Tennessee, on the call of the presiding Bishop, unless for good reasons the Bishop shall designate a different place.

¶ 362-B. A session of the Committee of Appeals shall be held once each year, unless there is no business before the committee, or unless such business is continued by agreement of the parties.

¶ 362-C. When a case is called for hearing, the appellant shall file a written statement of the errors complained of by him and of the reasons assigned by him, and upon which he relies, for a reversal of the decision. The appellant shall then, either in person or by his representative, state the grounds of his appeal, and he shall be permitted to make his argument without interruption, so long as his defense is within the record of the case.

The representative of the committee of trial of

the Annual Conference from which the appeal is taken shall then be permitted to respond, and the appellant may reply thereto. At the conclusion of such argument, the committee shall consider the case privately and announce its decision to the respective parties. If necessary, the committee may take under advisement for such time as may be necessary to properly examine the same, and notify the parties of the decision by letter, if they are not present when the decision is rendered. If either party have no representative present, the committee shall appoint some representative for such party. The decision of such committee shall be final, and it shall report its decision to the next General Conference for record by that body.

¶ 362-D. The committee shall appoint one of its members secretary of the committee, and such secretary shall keep a complete record of the acts of the committee, and the same shall be left with the Agents of the Publishing House at Nashville, Tenn., for safe keeping.

¶ 362-E. The secretary of the committee of trial, from which an appeal is taken, shall, as soon as practicable after adjournment of said committee of trial, send all records and documents relating to the trial of the appealed case in some secure manner to the Agents of the Publishing House, to be there securely kept for the use of the Committee of Appeals. And the said secretary of the committee

of trial, from which said appeal is taken, shall also at once notify the presiding Bishop of the Committee of Appeals of the fact that such appeal has been taken and the record sent up.

¶ **362-F.** If the presiding Bishop appointed be unable to sit, or if he is interested in the case, another Bishop shall be designated by the College of Bishops to sit in the case in hand, in which case the Bishop so designated shall have all the powers of the presiding Bishop.

¶ **362-G.** If the judgment of the Committee of Appeals be that the appellant be expelled from the membership of the Church or from the ministry, he shall not be restored to the communion of the Church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Annual Conference becomes convinced that he was innocent, in which case the Conference may restore him to his former standing by a vote of two-thirds of the Conference.

¶ **362-H.** The Committee of Appeals may reverse the decision of the trial committee, in which case the accused minister shall by said decision be restored to the same position as if no trial had occurred. Or it may remand the case for a new trial. Or it may affirm the judgment of the lower court. In all cases the secretary of the Committee of Appeals shall notify the Annual Conference from which the appeal was taken of its decision, and if a

written decision is filed, shall send a copy of the same therewith. If the case is remanded for a new trial, the secretary shall cause to be transmitted to the Annual Conference from which the appeal is taken all records and documents sent up with the appeal, to be used, if needed, on a new trial of the case.

¶ 362-I. The expense of the committee, including the traveling and hotel expenses of the members thereof, shall be paid as are the expenses of the General Conference.

SECTION II.

OF THE APPEAL OF A LOCAL PREACHER.

¶ 363. When the appeal of a local preacher is made, the president shall appoint a committee of not less than nine nor more than thirteen, who shall have full power to try the case; and their decision shall be final.

¶ 364. No member of the committee that tried the case shall be appointed on this committee.

¶ 365. The records of the trial shall be laid before this committee, which records only shall be the evidence; and the said committee shall make a written report to the Annual Conference, and deliver to the secretary the whole record of the case, with the decision rendered.

¶ 366. The appellant, either in person or by

his representative (who shall be a member of the Annual Conference), shall state the grounds of his appeal, and shall be permitted to make his defense without interruption. The representative of the trial committee from the decision of which the appeal is made shall then be permitted to respond in presence of the appellant, who shall have privilege of replying, and this shall close the arguments on both sides. The appellant and the representative of the trial committee shall then withdraw, and the committee shall decide.

¶ 367. No local preacher, after such form of trial and expulsion, shall be restored to the communion of the Church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the District Conference becomes convinced that he was innocent, in which case the Conference may restore him to his previous standing.

SECTION III.

OF THE APPEAL OF A MEMBER.

¶ 368. Any member who has been suspended or expelled shall be allowed an appeal to the next Quarterly Conference. The appeal being made, the preacher in charge shall present the record of the trial to the Quarterly Conference, from which record the case shall finally be determined.

¶ 369. No member of the committee of trial shall vote on the appeal.

¶ 370. The appellant, either in person or by his representative (who shall be a member of the Church), shall state the grounds of his appeal, and he shall be permitted to make his defense without interruption. The representatives of the committee from the decision of whom the appeal is made shall then be permitted to respond in presence of the appellant, who shall have privilege of replying, and this shall close the arguments on both sides. The appellant and the representatives of the committee shall then withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

¶ 371. No member, after such form of trial and expulsion, shall be restored to the communion of the Church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Quarterly Conference become convinced that he was innocent, in which case he may be restored.

CHAPTER XI.

THE DEPRIVATION AND RESTORATION OF CREDENTIALS.

SECTION I.

OF THE CREDENTIALS OF TRAVELING ELDERS OR DEACONS.

¶ 372. When any traveling elder or deacon is deprived of his credentials of ordination, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member.

¶ 373. Should he at any future time give satisfactory evidence to said Conference of his amendment or innocence, and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference which may have admitted him on trial, recommending to the Annual Conference of which he was formerly a member the restoration of his credentials, the said Conference may restore them.

SECTION II.

OF THE CREDENTIALS OF LOCAL ELDERS OR DEACONS.

¶ 374. When any local elder or deacon is deprived of his credentials of ordination, by expul-

sion or otherwise, it shall be the duty of the Presiding Elder to require them of him, and to file them with the papers of the Annual Conference within the limits of which the said local preacher resides.

¶ 375. Should he, at any future time, produce to the Annual Conference a certificate of his restoration by the District Conference, signed by the president and secretary thereof, his credentials may be restored to him.

CHAPTER XII.

THE SUPPORT OF THE MINISTRY.

SECTION I.

OF THE SUPPORT OF PREACHERS ON CIRCUITS AND STATIONS.

¶ 376. Every minister who, by the rules and usages of the Church, is a claimant on its funds, shall, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them.

¶ 377. The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective Boards of Stewards, after consultation with the preacher in charge.

¶ 378. The stewards shall report to each church meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising the money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in the following paragraph.

¶ 379. Each member of the Church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of

each station or circuit shall determine whether payments are to be made weekly, monthly, or quarterly, during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and whatever amount each member agrees to pay, he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown.

SECTION II.

OF THE SUPPORT OF PRESIDING ELDERS.

¶ 380. The salary and traveling expenses of the Presiding Elders shall be estimated by the District Stewards.

SECTION III.

OF THE SUPPORT OF BISHOPS.

The Bishops shall be supported according to the following plan.

¶ 381. The allowance of the Bishops for salary and traveling expenses, and of the widows and orphan children of deceased Bishops, shall be estimated by the Committee on Episcopacy at the General Conference; and the amount so estimated shall be from year to year distributed among the respective Annual Conferences by the Book Committee, as determined by the Board of Apportionment.

¶ 382. The Annual Conference shall be allowed to adopt their own plan for raising said amount, which shall be called the Bishops' Fund.

¶ 383. This fund shall be collected and paid to the treasurer of the Joint Board of Finance in each Annual Conference, who shall forward the same without delay to the Publishing Agents, who shall be the treasurer of the Bishops' Fund: and the Publishing Agents shall pay the amount collected to the Bishops in monthly installments, in proportion to the amount estimated for the support of each Bishop; and they shall take their receipts for the same. Any money coming into the hands of the Bishops on account of salary shall be forwarded immediately by them to the Publishing Agents as treasurer of the fund. Bishops on the retired list, and the widows and orphans of Bishops, shall be paid as above provided for.

¶ 384. At the annual meeting of the Bishops the Publishing Agents shall report in writing the amount paid to them by the several Annual Conferences on the Bishops' Fund and their disbursement of the same.

SECTION IV.

OF THE SUPPORT OF THOSE NOT OTHERWISE PROVIDED FOR.

¶ 385. All officers appointed by the General Conference, and not otherwise provided for by law, shall have their salaries fixed by the Joint Board

of Finance of the Conference of which they are members, or within the bounds of which the work assigned them by the Conference lies; and be paid from the proceeds of their office, or by such other means as the Conference may devise.

SECTION V.

OF THE JOINT BOARD OF FINANCE.

¶ 386. Each Annual Conference shall have a Joint Board of Finance appointed by the President of the Conference (unless otherwise ordered), at the close of the Annual Conference next following the General Conference, to hold office for four years.

¶ 387. Said Board when appointed shall consist of one clerical member of the Conference and one layman for each Presiding Elder's District: *provided, however,* that the removal of a clerical member from one District to another shall not operate a forfeiture of membership in the Board. They shall elect their own chairman, treasurer, and secretary, and the Board shall fill all vacancies that may occur in the body: *provided,* that they do so by keeping up an equal number of clerical and lay members.

¶ 388. It shall be the duty of the Joint Board,

(1) To receive all moneys collected as Conference collections or otherwise, and distribute the

same to the superannuated preachers, and the widows and orphans of deceased members of the Conference, according to their best judgment of their several necessities: *provided, however,* that in cases of equal necessity, the Board shall take into account the time of active service rendered by the claimants: *provided, further,* that when a preacher breaks down in the work, and is placed on the superannuated list, his claim shall begin from the time he ceases to receive any support from his last charge.

¶ 389. (2) They shall estimate the amount that will probably be necessary to meet the claims of the superannuated preachers, and the widows and orphan children of deceased members of the Conference, and apportion the same to the different Presiding Elders' Districts for collection the ensuing year.

¶ 390. (3) All matters relating to the financial interest of the Conference shall be referred to this Board, and be carefully considered and reported upon.

¶ 391. (4) They shall make a full report of all proceedings to the Conference, which shall either approve, recommit, or amend their report.

¶ 392. (5) The members of this Board, and especially the chairman thereof, shall carefully consider the financial interest during the year, and shall collect such authentic information in regard

to the pecuniary circumstances of the usual claimants on the Conference funds as shall facilitate the business of the Board at its annual meeting.

¶ 393. (6) The Recording Steward of each circuit shall report to the Joint Board of Finance a full account of the acts of the Board of Stewards the preceding year. The Joint Board shall decide all issues that may exist between the stewards and the Presiding Elder, or any of the preachers, in regard to salaries, and their decision shall be final; but in no case shall they allow any preacher to have a claim on the church he has served, as of debt, after his pastoral connection has ceased.

¶ 394. (7) Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usages of the Church, have claims upon it: *provided,* that it does not interfere with the rights guaranteed to the Church Conferences to adopt their own methods of raising money to pay their liabilities.

CHAPTER XIII.

SUPPORT OF MISSIONS.

SECTION I.

OF THE BOARD OF MISSIONS.

¶ 395. ARTICLE I. The missionary operations of the Methodist Episcopal Church, South, formerly administered under the Board of Missions, the Woman's Foreign Missionary Society, and the Woman's Home Mission Society, shall hereafter be administered by a Board of Missions, which shall have charge of all foreign missions of the Church and of such missions in the home field as are not provided for by the Annual Conferences. The Board shall carry on its operations under two departments—namely, the Department of Foreign Missions, and the Department of Home Missions.

¶ 396. ART. II. Said Board shall consist of a President, Vice President, a General Secretary, two Secretaries for the Department of Foreign Missions, two Secretaries for the Department of Home Missions, two Educational Secretaries (one of these Secretaries in each instance shall be a woman), and thirty Managers, of whom ten shall be preachers, ten laymen, and ten women, one of whom shall be the President of the Woman's Mis-

sionary Council; the Bishops, the Treasurer of this Board, and an Assistant Treasurer (who shall be a woman), the Corresponding Secretary of the Board of Church Extension, the President and General Secretary of the Laymen's Missionary Movement, and the Sunday School Editor, shall be *ex officio* members. Said Board shall be elected quadrennially by the General Conference, as follows: the President, Vice President, and Managers on nomination of the Committee on Missions; the General Secretary by ballot at the time of the election of other connectional officers; the members elected to continue in office until their successors are chosen. The Board shall fill all vacancies that may occur. The Secretaries for Foreign Missions, the Secretaries for Home Missions, the Educational Secretaries, the Treasurer, and the Assistant Treasurer, shall be elected quadrennially by the incoming Board, the women on the nomination of the Woman's Missionary Council. The officers and members shall continue in office until their successors are elected.

¶ **397.** ART. III. The Board shall be located in the city of Nashville, Tennessee, but its annual meeting may be held in such place and at such time as the Board shall determine.

¶ **398.** ART. IV. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to establish

missions; to build churches and residences for missionaries, and to build and maintain hospitals and schools; to select and publish books and other suitable literature for its work at home and abroad; to aid in the establishment and support of training schools for Christian workers, for native converts and preachers, and to coöperate with other Churches in the establishment and support of such schools wherever it may be practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to provide funds and to appropriate the same for the maintenance of all the work under its care. It shall annually pay to the Board superintending the Epworth Leagues, as a cultivation fund for the development of missionary liberality in the Epworth Leagues, a sum equal to ten per cent. of the amounts contributed by the Epworth Leagues for missionary specials. It shall also publish annually a statement of its transactions, naming the missions supported by it and the amount appropriated and paid to each, and lay before the General Conference a report of its operations, including the location and value of property held by the Board.

¶ 399. ART. V. The General Secretary shall preside at a meeting of all the Secretaries of the

Board to be held monthly for the consideration of the interests under their care. He shall supervise the inauguration of new policies, and negotiations looking to coöperation with other denominations, and shall look after the legal and other general business of the Board. He shall have oversight of the affairs of the Board in all its departments, and shall be responsible to the Board for the execution of its policies.

¶ 400. ART. VI. The Department of Foreign Missions shall administer all missions of the Church in foreign lands and the funds appropriated for the same, and shall supervise the work of the foreign missionaries on the field, who shall be subject to appointment by the Bishop in charge. This work shall be directed by the Secretaries for the Department of Foreign Missions.

¶ 401. ART. VII. The Department of Home Missions shall administer the home mission enterprises of the Church: *provided,* that the Annual Conference Boards shall have charge of all missions they may establish and provide for within their bounds. Candidates for mission work under this department shall be accepted by the Committee on Candidates on the basis of candidates for foreign work, as to fitness and tenure of service. When accepted, such candidates shall be nominated for appointment to the Bishop in charge of the Conference in which they are to work: *provided,*

further, that this paragraph shall not be construed as forbidding Annual Conference Boards of Missions employing other than such candidates. The office and work of Deaconess shall be under the direction of this department. The work of this department shall be directed by the Secretaries for the Department of Home Missions.

¶ 402. ART. VIII. The Educational Secretaries shall provide suggestive plans and policies for the missionary education of the Church with special reference to the Sunday school, the Epworth League, the schools and colleges of the Church, the Laymen's Missionary Movement, the Woman's Missionary Societies, and other agencies of the Church.

¶ 403. ART. IX. The Secretaries shall reside in Nashville, Tennessee. It shall be their duty to keep a permanent record of the proceedings of the Board, and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to its legal business; to prepare the annual report, and to publish monthly (either in a missionary paper or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects of the various missions, and to discharge such other duties as the Board may direct. The salaries of the Secretaries shall be fixed by the Board, and all their necessary traveling expenses shall be allowed.

¶ 404. ART. X. The Secretaries of the Board, together with three members of the Board, one of whom shall be the President of the Woman's Missionary Council, shall be a Committee on Estimates, of which the General Secretary shall be chairman. This committee shall consider the work and needs of the different fields, mission stations, and enterprises, at home and abroad, the number of persons to be employed in each, and the amount of money needed for the same, and for the expenses of the Board, submitting a full report of the same to the Board for its adoption in annual session.

¶ 405. ART. XI. The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to apportion the same to the several Annual Conferences.

¶ 406. ART. XII. Eleven members shall constitute a quorum at an annual meeting of the Board, and nine at a called meeting.

¶ 407. ART. XIII. There shall be an Executive Committee of the Board, consisting of nine members, three of whom shall be women, which shall meet quarterly and hear reports from the fields, consider and decide all questions that may arise from time to time, excepting such questions as they may deem necessary to refer to the Board. This

committee shall keep a record of all its proceedings, to be reviewed by the Board.

¶408. ART. XIV. The Board shall employ only effective missionaries for its work, and shall require each one to make a quarterly report to the Secretaries concerning the state and prospects of the work in charge.

¶ 409. ART. XV. The revenue of the Board shall be derived from apportionments to be distributed to the several Annual Conferences for collection in every congregation; from the Woman's Missionary Societies, provided that the funds raised by the Woman's Missionary Societies shall be appropriated to the work established by them, or hereafter to be inaugurated under these provisions; from the Sunday school and Epworth League; and from such other plans as may be adopted by the Board or congregations; from special collections by the Secretaries and the Bishops, and from donations, annuities, and legacies.

¶ 410. ART. XVI. The Treasurer shall hold the funds in safe deposit in the name of the Board of Missions, subject to the drafts of one of the Secretaries designated by the Board, payable when countersigned by the Treasurer. He shall also furnish an annual report, to be published with that of the Secretaries, and perform such other duties as the Board shall direct. The salary of the Treasurer and of the Assistant Treasurer shall be fixed by the

Board, and each shall give bond to the Board in such sum and upon such conditions as the Board may fix. The accounts of the Board shall be examined at least annually by an expert accountant, and a report of the same made to the Board.

¶ 411. ART. XVII. The Board of Missions shall appoint a Committee on Evangelism, which, under the direction of the Department of Home Missions, shall promote revival work throughout the Church. In accordance with the policies of the Board, this Committee, in coöperation with the Annual Conference Board of Missions and in harmony with the presiding elders and preachers in charge, shall be authorized to indorse, recommend, and employ evangelists, and direct their efforts, and upon the recommendation of the Committee the Bishop in charge may appoint members of an Annual Conference general evangelists. The Board may authorize the Committee to conduct a Bureau of Evangelism, provided that no funds raised for Home Missions shall be used in meeting the expenses of this Bureau.

¶ 412. The Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism, which shall be auxiliary to the Committee of the General Board, which shall promote revival work throughout the Conference. The Conference Committee shall be authorized to indorse, recommend, and employ Confer-

ence evangelists, whether they are itinerant or local preachers. Local preachers who engage in evangelistic work as a calling shall secure the indorsement of the General Committee or their Conference Committee on Evangelism. Upon the recommendation of the Committee and the request of the Board, the Bishop in charge may appoint members of a Conference to the office of Conference evangelist. The Conference evangelist may not accept invitations to assist in revivals outside his Conference territory, unless the privilege is granted by the Annual Conference Board. Conference evangelists shall be required to labor some defined part of each year in the pastoral charges of their Conferences. Members of an Annual Conference may not be given appointments which are nominal in order that they may do the work of evangelists independent of the Conference Board. General evangelists and Conference evangelists shall make reports of their work, the results of their labor, and their financial receipts to their respective Committees as often as may be required. Pastors who require the assistance of evangelists in their revival work shall, as far as possible, use the evangelists who are indorsed by the General or Conference Committees on Evangelism.

¶ 413. ART. XVIII. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually.

It shall consist of one layman from each District, and an equal number of clerical members, provided each Annual Conference shall be entitled to at least eight members, who shall be elected quadrennially by the Annual Conference at the first session after the General Conference, together with the Conference Lay Leader, who shall be a member, *ex officio,* of the Annual Conference Board of Missions. Said Board shall in all its actions be subject to the approval of the Annual Conference, except in the election of its officers and in the appropriations it may make to the missions which, with the consent of the President of the Conference, it shall establish. This provision shall not be construed so as to interfere with the acts and work of the Board in the intervals of the Annual Conference sessions.

¶ 414. ART. XIX. The Conference Board shall hold an anniversary at each session of the Conference, and shall prepare a programme and secure speakers long enough before the session for thorough preparation, and by promoting practical plans for the missionary education of the Church, and by such other means as it may choose, shall disseminate missionary intelligence among the people, providing for this and other necessary expenses. It shall publish a full report, and it shall estimate annually the amount that may be necessary for the support of Conference missions, add

thereto the apportionment by the Board of Missions for Home Missions, and apportion the same to the Presiding Elders' Districts for collection. It shall hold a mid-year meeting whenever practicable and provide for the expense of the same.

¶ 415. ART. XX. Each Annual Conference Board of Missions shall nominate for appointment by the President of the Conference a Secretary, who shall be, *ex officio,* a member of the Conference Board, to travel in the interest of its own missions and the work of the Board of Missions. The Secretary, thus appointed, shall perform these services in addition to his regular pastoral work, unless his support is provided for by the Conference Board. Annual Conference Boards of Missions shall instruct their Conference Missionary Secretaries to add the circulation of evangelistic as well as missionary literature to their other duties and to cooperate with the Secretaries of the Board of Missions in their work.

¶ 416. ART. XXI. There shall be held annually a meeting of the Conference Missionary Secretaries (if any Secretary be unable to attend, the Conference Board of Missions may send a representative). The Secretary of the General Board shall fix the date and place of this meeting; choose suitable topics and speakers; arrange for the programme, and be responsible for other details. The necessary expenses of each Secretary or representa-

tive in attending this Conference shall be met by his Board.

¶ 417. ART. XXII. The Annual Conference Board of Missions may employ suitable persons to conduct missionary work under the direction of the Board, subject to the approval of the Annual Conference and the appointment of the Bishop; may provide for their support out of the funds under control of the Board, and may authorize said persons to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board at places designated by the Board. In case the Board should desire to employ a traveling preacher for such work, it shall nominate him for the same at the Annual Conference, and, should the Conference so request, the President of the Conference may appoint him to said work.

¶ 418. ART. XXIII. The apportionment to the Annual Conference for the Department of Foreign Missions shall be divided by the Conference Board among the Districts, to be distributed by the District Stewards to the several pastoral charges, and the preacher in charge shall see that collections are taken in every congregation to meet the same. The apportionment to an Annual Conference for the Department of Home Missions shall be added to the assessment for Annual Conference Missions, thus making but one annual collection. This sum

shall be divided by the Conference Board among the Districts, to be distributed by the District Stewards to the several pastoral charges, and the preacher in charge shall see that collections are taken in every congregation to meet the same. The returns shall be divided between the Annual Conference Board and the Department of Home Missions in the ratio of the two apportionments.

¶ 419. ART. XXIV. Any Annual Conference, District, Church, Sunday school, Epworth League, or person, may assume, in whole or in part, the support of a missionary, or mission or mission school, approved or established by the Board of Missions. Their contributions shall be applied to the support of such object, provided the funds be sent through the Treasurer of the Board. The Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the Board of Missions, provided the object is covered by appropriation.

¶ 420. ART. XXV. The Treasurer of the Conference Board of Missions shall give bond in such sums as the Board may require, said bond to be approved by the executive officers of the Board. He shall transmit to the Treasurer of the Board of Missions, on the first day of each month, all the moneys he may have on hand for Foreign Missions, including amounts contributed by Sunday schools, a separate account of which shall be kept.

His accounts shall be audited annually by a committee appointed by the Annual Conference Board. The Annual Conference Treasurers of the Woman's Missionary Societies shall transmit quarterly to the Assistant Treasurer of the Board of Missions all the moneys they may have on hand for the general missionary fund.

¶ 421. ART. XXVI. It shall be the duty of the Presiding Elder to preach on the subject of missions annually in each charge in the District; to see that efficient and well-defined plans be adopted for the missionary education of the Church and for raising missionary funds; to conduct with his preachers a missionary institute early in the Conference year; to urge, in his institutes, in his visitation to the Sunday schools, and especially under the missionary question in the Quarterly Conference, that every Sunday school on his District be organized for missions by appointing a missionary committee and observing Missionary Day; to see that they hold missionary mass meetings, and to encourage the organization and foster the work of Woman's Missionary Societies.

¶ 422. ART. XXVII. It shall be the duty of the preacher in charge to preach frequently on the subject of missions, to organize a missionary committee, and to hold missionary mass meetings annually in every church in his charge; to see that a canvass is made of every member early in the Confer-

ence year for a missionary contribution; to see that a missionary committee is appointed in each Sunday school, that one Sunday in the month is observed as Missionary Day, and that the entire missionary offering of the Sunday school goes to the General Board of Missions, and that this offering shall be designated, forwarded, and reported, as expressly directed in ¶ 264 of the Discipline; to see that each League hold a monthly meeting and study the subject of missions; to circulate missionary literature, and to seek in every way the education and inspiration of his people concerning the evangelization of the world; and to see that Woman's Missionary Societies are organized in every church where at all practicable. See ¶ 297.)

¶ 423. ART. XXVIII. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children in the Annual Conferences and in the churches, in the interest of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

¶ 424. ART. XXIX. There shall be a delegated body to be known as the Woman's Missionary

Council. It shall be composed of a President, two Vice Presidents, two or more Secretaries, a Treasurer, Superintendents of Bureaus, the Corresponding Secretary or alternate, and the President or alternate of the Woman's Missionary Society of each Annual Conference Society. The Secretaries of the Board of Missions, both men and women, the Assistant Treasurer, and the women who are members of the Board of Missions, shall be, *ex officio,* members of the Woman's Missionary Council.

¶ 424-A. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises and the amount needed for the same, and make recommendations to the Board of Missions through the Committee on Estimates to be considered with other estimates of the Board for final determination, and to consecrate the women who have been accepted for service.

¶ 424-B. The Council shall enact its own by-laws and provide a constitution and by-laws for the Conference and auxiliary societies, all of which shall be in harmony with the Constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

¶ 424-C. At its annual session preceding the General Conference, the Council shall elect its officers by ballot, without nomination, and in the same way shall be authorized to choose the women who are to be nominated as officers and members of the Board of Missions, as provided for in Article II. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts, or purchase, shall be held by the Board of Missions for the use and benefit of the Woman's Work.

¶ 425. ART. XXX. The Laymen's Missionary Movement is recognized as a providential movement among Christian men, and is welcomed as a pledge of a closer alignment of the men of the Church with the great awakening of the Church of God to-day. The laymen of the Church are authorized to coöperate with their pastors in a more aggressive evangelism, to develop missionary interest and intelligence, and to promote lay activity and liberality in coöperation with the regularly constituted Boards of the Church.

SECTION II.

OF THE MISSIONS OF THE CHURCH.

Question. What directions are given concerning Missions?

¶ 426. *Ans.* 1. In foreign fields and in sections

of the Church at home where on account of race or language it may seem desirable, work that is under the care of the Board of Missions and is not sufficiently advanced to be erected into an Annual Conference may be organized as a Mission.

¶ 427. *Ans.* 2. The Mission shall meet annually, and shall be composed of all regularly appointed missionaries and native preachers, with lay members, the number of whom and the mode of their appointment each mission shall determine for itself.

¶ 428. *Ans.* 3. A Bishop, or, in his absence, one of the superintendents chosen by ballot by the Mission, shall preside in the annual meeting. This meeting shall exercise in a general way the functions of a District Conference. It shall have power to license suitable persons to preach and to pass upon the character of preachers not members of an Annual Conference, and to recommend them, when properly prepared, for ordination as deacons and elders. The Bishop or President shall at the annual meeting assign the missionaries and native workers to the several charges for the ensuing year: *provided,* that no missionary shall be transferred to or from a Mission without previous consultation with the Board of Missions.

¶ 429. *Ans.* 4. The work of a Mission shall be divided, when necessary, into districts, over each of which a missionary shall be placed as superin-

tendent. It shall be the duty of the superintendent, in the absence of a Bishop, to take general supervision of the work in his district with all its interests, and to report the state of that work and its needs to the Bishop in charge and to the Board of Missions.

¶ 430. *Ans.* 5. For the consideration of financial and other matters relative to the policies of the Board of Missions, the missionaries of any Mission may, when they deem it necessary, hold separate meetings and report their proceedings to the Board of Missions.

¶ 431. *Ans.* 6. At the annual meeting next preceding the General Conference the Mission shall elect one clerical delegate to the General Conference, said delegate to be a member of an Annual Conference: *provided,* that while he be not entitled to a vote, he shall be accorded the privileges of the floor.

SECTION III.

OF THE CHURCH EXTENSION BOARD.

¶ 432. The work of church extension shall hereafter be conducted under the following provisions and regulations.

¶ 433. ARTICLE I. There shall be a Board of Church Extension, consisting of a President, Vice President, Corresponding Secretary, and Treas-

urer, and twenty Managers, to be elected quadrennially by the General Conference, and continue in office until their successors are elected and accept. The Bishops and Secretary of the Board of Missions shall be, *ex officio,* members of the Board. The Board shall fill all vacancies that may occur during the intervals of the General Conference.

¶ 434. ART. II. Said Board shall be conducted as a body corporate under the name of "The Board of Church Extension of the Methodist Episcopal Church, South," and under and subject to the provisions of a special charter granted by the Legislature of Kentucky to George F. Pierce, H. H. Kavanaugh, and others, approved February 20, 1884, and amended March 10, 1886, and such amendments thereof as may from time to time be adopted under the sanction of the General Conference; subject, however, to such rules and regulations as may be prescribed by the General Conference, not contrary to said charter, nor in excess of the powers that may be thereunder lawfully exercised.

¶ 435. ART. III. The Corresponding Secretary shall conduct the correspondence of the Board, under its direction, and shall be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. He may be a member of any Annual Conference, but shall reside where the Board is located.

¶ 436. ART. IV. The Board shall be located in the city of Louisville, Kentucky, and shall meet at least annually, and at such other times as the Board, or the President and Corresponding Secretary, may appoint. Fifteen shall constitute a quorum. The fiscal year of the Board shall close on March 31st.

¶ 437. ART. V. The revenues of the Board shall be derived from annual collections in every congregation; from special collections by the Corresponding Secretary, by the Woman's Home Mission Society, and by the Bishops; and from gifts, devises, and bequests.

¶ 438. ART. VI. It shall be lawful for said Board to accept contributions to its funds from any person or persons capable of making the same, subject to annuities, payable to the order of the person or persons making such donations; but all amounts so received shall be loaned by said Board on adequate security or securities, and the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed one-half of the annual interest receivable on the loans made by said Board.

¶ 439. ART. VII. The Board shall have authority to regulate its own proceedings; to determine what amount the Church shall be asked to raise by collections for the use of the Board during the ensuing year; to appropriate money to pay in-

cidental expenses; to determine what amount may be donated or loaned to each applicant; and to do such other business as may be legitimate and proper for them to do: *provided, however,* that no money shall be appropriated in the general work for other purposes than the purchase or securing of church lots and the erection or securing of church buildings and parsonages: and *provided, further,* that the Board shall not involve itself in debt, except as provided for in Article VI.

¶ 440. ART. VIII. The Board shall have authority to raise and administer a Loan Fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security, to be determined by the Board; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared.

¶ 441. ART. IX. All applications for aid shall set forth,

1. A description of the building for which aid is asked.

2. The estimated and probable cost when completed.

3. The amount of cash and reliable subscriptions now on hand.

4. The nature of the title, its validity, and

whether held in trust for the Methodist Episcopal Church, South.

5. The names of the Board of Trustees.

6. The number of Church members, Sunday school children, and population of the place, if within a town or city.

7 All applications for aid, to both General and Conference Boards, must have the approval of the Quarterly Conference of the charge from which they come.

8. Any additional facts that may be required by the Board, or that may be deemed necessary or useful to the Board in making a decision.

¶ **442.** ART. X. Each Annual Conference shall organize a Conference Board of Church Extension, composed of one layman from each District and an equal number of clerical members, which shall be auxiliary to the General Board, and shall have charge of all the interests and work of church extension within the Conference, who shall be elected quadrennially by the Annual Conference. Such Board shall elect its own officers. Its Secretary and Treasurer shall each make a report to the General Board at such times and subject to such rules and regulations as may be prescribed by the General Board. The preachers shall see that a collection is taken up in each church annually for church extension; and of the funds thus collected, or in any other way coming into the hands

of the Annual Conference Boards, fifty per cent. shall be turned over to the General Board to be expended under its direction, but donors may give special direction to their contributions. The Annual Conference Boards, with the consent of the Annual Conferences, shall also have authority to increase the assessment upon the Annual Conference made by the General Board, and retain for use within its own bounds the amount raised above fifty per cent. of the assessment fixed by the General Board. The Conference Board shall also have authority to loan any part of its funds, where the end desired can be accomplished as well by a loan as by a donation, and the amount loaned shall become a part of the Conference Board Loan Fund to be administered by the General Office on the same terms and conditions as the Loan Funds of the General Board are administered: *provided,* that the Conference Boards shall have the right of appropriation.

¶ 443. ART. XI. A City Board of Church Extension may be organized in a city having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1) The members of said Board shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the Presiding Elders of the Districts embracing such cities, shall be, *ex officio,* members thereof, and

shall be authorized to incorporate under the laws of the State where it is located; (2) the said Board shall have authority to locate churches and parsonages, advise Quarterly Conferences as to their size, style, and cost, secure donations and funds in the cities where located for the erection of same, and shall see that the title in each case is secured in trust for the Church as the Discipline prescribes; (3) the said Board shall coöperate with the General Board of Church Extension in the procurement of special loan funds to be administered by said General Board according to its regulations, for the benefit of the particular cities in which such funds are raised when so directed by the donors or requested by the City Board concerned; (4) the said Board shall report through its Secretary and Treasurer to the General Board and to the Conference Board the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, subject to such rules and regulations as may be prescribed by the General Board. No part of its work shall conflict with the collections and operations of the General and Conference Boards of Church Extension. A City Board shall file a copy of its Charter, Constitution, and By-laws with the General and Conference Boards of Church Extension.

¶ 444. ART. XII. A District Board of Church Extension may be organized in any Presiding

Elder's District under the following general provisions: (1) The District Conference shall elect upon nomination of the Presiding Elder a Board of not less than seven members. Said Board shall be authorized to incorporate under the laws of the State in which it is located, and shall have authority to direct all funds secured by it for the purpose and under the regulations hereinafter stated, subject to the approval of the District Conference; (2) the said Board shall have authority to secure by donations, devise, purchase, or otherwise, real estate or property of other kinds, and dispose of the same for the use and benefit of the Methodist Episcopal Church, South, within the district where it is located; (3) it shall also have authority to do and perform all acts necessary to the work of church extension and missions in the District, not in conflict with or in violation of the rules, regulations, and work of the General and Conference Boards of Church Extension and the General and Conference Boards of Missions; (4) the said Board shall report through its Secretary and Treasurer to the General and Conference Boards of Church Extension the names and value of church edifices and parsonages aided, the amount of its receipts and disbursements, and such other items as may be of general interest, and at such time and subject to such rules and regulations as may be prescribed by the General Board;

(5) the said Board shall coöperate with the General Board of Church Extension in the procurement of special loan funds to be administered by said General Board according to its regulations for the benefit of the particular section in which such funds are requested by the District Board concerned: *provided,* that the District Board shall have the right of appropriation. A District Board shall file a copy of its Charter, Constitution, and By-laws with the General and Conference Boards of Church Extension.

¶ 445. ART. XIII. Any Annual Conference Board, City Board of Church Extension, or District Board of Church Extension may, with the consent of the Annual Conference and the Bishop in charge, employ a Secretary to give his time all or in part to the interests of the Board in the territory represented by it.

These auxiliary organizations shall, whenever practicable, establish Loan Funds, which shall be administered through the office of the General Board in the interest of church building within the Annual Conference, City, or Presiding Elder's District represented. The interest earned by such Loan Fund may be use, as donations, to assist needy congregations in building houses of worship, if so desired, and the principal loaned within the territory represented, if there is demand for it, and the security is such as the General Board can approve.

¶ **446.** Art. XIV. It shall be the duty of the Presiding Elders to bring the subject of church extension prominently before the District and Quarterly Conferences, and to see to it that the most efficient plans are adopted for raising the amounts apportioned to each charge; and the Bishops shall call for a report of the Annual Conference Board in the regular order of Conference proceedings, and direct attention to the subject.

CHAPTER XIV.

OF COLPORTAGE.

Question. What direction shall be given for more widely disseminating the word of God and of placing our literature in the hands and homes of our people?

¶ 447. *Ans.* Let the Agents of our Publishing House employ agents, or colporters, in all sections of our territory. In case they choose to employ a traveling preacher, they shall nominate him subject to appointment by the Bishop on recommendation by the Annual Conference: *provided, however*, that during the interim between two sessions of an Annual Conference the Bishop may make such appointment on recommendation of the Book Committee.

¶ 448. The Annual Conference Boards of Missions shall instruct their Conference Missionary Secretaries to add the circulation of evangelistic as well as missionary literature to their other duties and to coöperate with the Secretaries of the General Board in this work. The Book Committee shall arrange through the Agents of the Publishing House to supply at cost such literature as may be prepared or selected for evangelistic purposes.

¶ **449.** There shall be a Central Committee of seven, which shall be styled "A Board of Managers of Tract and Evangelistic Literature." This Board shall consist of the Secretary of the Board of Missions, one of the Publishing Agents, the Secretary of the Epworth League Board, two traveling preachers and two laymen, who shall be selected by the Publishing Agents and the two Secretaries herein named.

¶ **450.** There shall be a fund created of not less than ten thousand dollars, which shall be styled the Tract Fund. Fifty per cent. of this fund shall be applied to the development of a literature suitable for distribution upon the selection and approval of the Board of Managers; the remaining five thousand dollars to be held as a permanent fund, which shall be added to by donations and bequests from time to time, the interest on which shall be available for further publication, circulation, and gratuitous distribution of literature as the Board of Managers may direct.

¶ **451.** The donation of one hundred dollars shall constitute a life share in this Tract Fund, which shall entitle the donor to an annual grant of literature to the amount of five dollars for gratuitous distribution.

CHAPTER XV.

BOARD OF APPORTIONMENT.

¶ 452. The Secretary of the College of Bishops, or, in his absence, a Bishop, the Secretary of the Board of Missions, the Corresponding Secretary of the Board of Church Extension, the Secretary of Education, and the Book Editor, shall together constitute the Board of Apportionment. The Bishop shall be the Chairman and the Book Editor shall be the Secretary of the Board. It shall be the duty of the Board to meet at Nashville in the month of June following each session of the General Conference, and proceed to fix a ratio for the apportionment among the several Annual Conferences of the general connectional assessments. Such ratios shall be expressed in decimals of four figures, and shall be determined in the following manner, to wit: An apportionment shall be made according to the number of members in the several Annual Conferences, and another according to the amounts contributed therein during the preceding quadrennium for the support of Presiding Elders and preachers in charge, not counting missionary collections or appropriations. The average of the two fractions thus obtained for any Annual Con-

ference shall constitute the fractional part of each of the several assessments upon the Church at large to be apportioned to such Conference. The Board shall take into consideration any changes that may have taken place in Conference boundaries, and adjust the ratios according to statistical returns from the territory affected by such changes. The ratios so determined shall continue in force until the next quadrennial meeting of the Board: *provided,* that for sufficient reasons, of which they shall be the judges, the Board of Missions, the Board of Church Extension, and the Board of Education shall each have the power to reduce the amount apportioned for its benefit to any Annual Conference; but the amount thus taken off any such Annual Conference shall not be added to the apportionment of any other Conference or Conferences.

CHAPTER XVI.

EDUCATION.

¶ 453. ARTICLE I. The educational operations of the Methodist Episcopal Church, South, shall hereafter be conducted under the following provisions and regulations.

¶ 454. ART. II. There shall be a Board of Education of the Methodist Episcopal Church, South, to be known as "The General Conference Board of Education," and to consist of twenty-one members elected quadrennially by the General Conference on nomination of the Committee on Education. As many as ten laymen may be members; three Bishops and the Secretary of Education must be members of the Board. Any vacancies occurring during the interval between Conferences shall be filled by the Board, the member (or members) so elected to serve until their successors are elected by the next General Conference. Should any member cease to be a member of the Methodist Episcopal Church, South, his membership in said Board shall terminate at the same time.

¶ 455. ART. III. The work of the Board of Education shall be conducted under such rules

and regulations as may be prescribed by the General Conference from time to time. Under the provisions of the charter granted by the State of Tennessee to James H. Carlisle, W. A. Candler, and others, and approved on the 17th day of July, 1895, or such other charter as may be hereafter granted, the Board shall have power to contract and be contracted with, to sue and be sued, to receive and to apply donations, devises, and bequests; to own, buy, and sell real estate; and to do all other things provided for in said charter, or subject to and under the provisions of the charter under which said Board operates.

¶ 456. ART. IV. The Board shall meet as soon after its election as practicable, upon the call of the Secretary of Education, and shall organize by electing from its own members a President, a Vice President, a Recording Secretary, and a Treasurer: *provided* that, at the discretion of the Board, the Treasurer need not be a member.

¶ 457. ART. V. The Board shall be located in the city of ——, State of ——, and shall meet at least annually, at such times and places as it may appoint, and in special session when called by the President, either upon his own motion or when he shall have been requested in writing by five members so to convene it: *provided, however,* that no business shall be acted upon at any special session which was not named in the call. Nine shall con-

stitute a quorum at any annual meeting, and seven at any other meeting.

¶ 458. ART. VI. The Secretary of Education shall be elected for a term of four years by the General Conference by ballot at the time of the election of the other connectional officers, and shall be the Corresponding Secretary of the Board. His salary shall be fixed by the General Conference and paid by the Board of Education. Should a vacancy occur by death, or otherwise, the Board may elect a Secretary of Education until the next meeting of the General Conference.

¶ 459. ART. VII. The Corresponding Secretary shall conduct the correspondence of the Board, visit assemblies and institutions in the interest of the work, and be the agent and executive officer of the Board, under its direction, to carry out all the purposes herein set forth.

¶ 460. ART. VIII. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education, which shall have special charge of all educational work within the Conference. The Annual Conference Boards of Education shall be auxiliary to the Board of Education of the Methodist Episcopal Church, South; they shall conduct their work in harmony with the educational policy of the Church as set forth in this chapter and in other actions of the General Conference; they shall coöperate

with the Board of Education in promoting both general and local educational interests. Each Annual Conference Board of Education shall arrange for an educational anniversary during the Annaul Conference session, and shall coöperate with the Board of Education in providing a suitable programme for such meeting. It shall furthermore coöperate with the Board of Education in securing educational statistics and information from the schools under its care, in classifying the institutions of learning under its care, in distributing educational information and literature among the preachers and people; and shall hold at least one meeting annually for the consideration and promotion within the bounds of the Annual Conference of the general and local interests of education, at which meeting the Secretary of Education, or other representative of the Board of Education, shall be present, if practicable.

¶ 461. ART. IX. Each Annual Conference shall make an assessment for educational purposes, to be distributed among its charges in the same way as other Conference assessments and applied by the contributing Conference to such educational work as it may desire to foster. Provided, (1) that donors may give special direction to their contributions; (2) that no new institutions may be established, nor one already existing be taken under the care of the Church, without first being

adopted by the Annual Conference on the recommendation of the Conference Board of Education, after counsel with the Secretary of Education; (3) that no university or college or theological school be established, nor existing one adopted, without the concurrent recommendation of the General Conference Board of Education: *provided,* that this does not apply to any institution that may be established or used by the Educational Commission ordered by the General Conference; and (4) no institution shall receive financial support or recognition of the Church whose trustees or directors are not selected in accordance with the requirements of the Discipline as far as the laws of the several States will permit. The assessment made by the General Conference for education shall be combined with the Conference educational assessment, and the amount collected shall be divided *pro rata.*

¶ 462. ART. X. Each Annual Conference Board of Education shall nominate for appointment by the President of the Conference a Secretary of Education, who shall be, *ex officio,* a member of the Conference Board. It shall be the duty of the Conference Secretary to coöperate with the Secretary of Education in circulating educational literature and in promoting within the bounds of the Conference, in every way practicable, both local and general educational interests. The Secretary

shall perform these services in addition to his regular work, unless his support is provided by the Conference Board of Education or otherwise.

¶ 463. ART. XI. The revenues of the Board shall be derived from annual collections in every congregation; from special collections by the Secretary of Education, the Director of Ministerial Supply and Training, the Bishops, and others; and from gifts, devises, and bequests.

¶ 464. ART. XII. The Board shall have authority to regulate its own proceedings; to lay such an assessment annually as may be ordered quadrennially by the General Conference, the proceeds of which are to be used at the discretion of the Board in carrying on its operations, unless otherwise directed, including educational work among colored people; to divide the same among the several Annual Conferences on the basis fixed by the Board of Apportionment (this assessment, together with that made by the Annual Conferences, shall be known as the Assessment for Education); and to fix and pay the salaries of the Director of the Department of Ministerial Supply and Training, and of the Assistant Secretary; to determine annually what schools and educational enterprises, and also what persons, shall receive aid, and the amount, terms, and conditions thereof, provided this does not apply to institutions that may be established or used by the Educational Commission

ordered by the General Conference; to appropriate money for the necessary expenses of maintaining the office: *provided, however,* that no appropriation shall be made for buildings except from funds contributed for that particular purpose: and *provided, further,* that all persons who shall desire to become beneficiaries of the funds of the Board must be recommended by the Board of Education of an Annual Conference, and if preparing for the mission field also by the Board of Missions, and that preference shall be given as follows: (1) To students for the foreign or home ministry; (2) to other promising and needy students, especially the children of our itinerant preachers: (3) The Board of Education, in coöperation with the other General Conference Boards, shall have control of our work on behalf of the Colored Methodist Episcopal Church in America.

¶ 465. ART. XIII. The Board shall have authority to increase both its endowment and loan funds. These shall be held separate from funds raised for general distribution. The interest only of the endowment and loan funds shall be used (unless in the case of loan funds the donor shall otherwise direct). All ministerial loan funds shall be used for the better educational equipment of students for the ministry, on such terms and under such conditions as the Board may from time to time prescribe. The Board shall have au-

thority to receive and to hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared.

¶ 466. ART. XIV. The Board shall gather statistics and other educational information and shall prepare, publish, and distribute pamphlets and leaflets suitable to advance the cause of Christian education in our homes and schools and among our people. The Board shall, through its members, agents, Annual Conferences, Boards of Education, and other agencies, seek to increase endowment and otherwise to strengthen our institutions in harmony with the general educational policy of the Church; to correlate existing institutions, and to originate new ones where they can be judiciously established and maintained: *provided,* that in so doing the Board shall not create or assume any debt beyond the resources actually in hand and applicable to such purpose: and *provided,* also, that no new institutions shall be established or adopted without the approval of the patronizing Conference or Conferences: *provided, further,* that this does not apply to institutions that may be established or used by the Educational Commission ordered by the General Conference.

¶ 467. ART. XV. The Board may also establish a Teachers' Bureau for the purpose of bringing graduates of our Church institutions, and

other competent persons desiring to teach, into communication with institutions seeking teachers.

¶ 468. ART. XVI. The educational institutions owned or controlled by the Methodist Episcopal Church, South, shall be classified as follows, it being understood that this paragraph does not apply to missions and missionary training schools: 1. Secondary Schools (academies); 2. Junior Colleges; 3. Colleges; 4. Theological Seminaries; 5. Universities.

¶ 469. ART. XVII. There shall be a Commission of ten practical educators appointed quadrennially by the College of Bishops, whose duty it shall be to protect the educational standards of the Church. They shall prescribe the minimum requirements to be demanded of the several classes in institutions belonging to or controlled by the Church. The Commission shall at least once in every four years report to the Board of Education its works; and it shall then be the duty of the General Conference Board of Education, assisted by the several Conference Boards of Education, to inspect the financial condition and equipment, the amount and the quality of work done in all the educational institutions of the Church, to classify them, and to designate each as academy, junior college, college, theological seminary, or university, according to the relation of its equipment and the

work done by it to the standards thus established by the Commission.

¶ 470. ART. XVIII. It shall be the duty of the President, or other administrative officer of each educational institution owned and patronized by the Church, to furnish the General Conference Board of Education, and the Board of Education of the Conference or Conferences to which it is responsible, such statistics and other information as may enable the Board to make an accurate report of the standing and equipment of each of our schools.

¶ 471. ART. XIX. The Board of Education may serve as a board of reference or arbitration, and, when necessary, may take measures to protect the property interests of our educational institutions.

¶ 472. ART. XX. The Board of Education shall conduct a Department of Ministerial Supply and Training for the purpose of developing a more efficient ministry, by keeping before the Church its responsibility in raising up young men for this service; by inspiring young ministers and candidates for the ministry with a high ideal of their work, and stimulating them to a thorough preparation therefor; by developing and correlating the ministerial education of the Church; by giving financial assistance to young men preparing for the ministry, from the Ministerial Education

Loan Fund, and from such other funds as may be in the hands of the Board for this purpose; by conducting Correspondence Courses for the benefit of preachers, teachers, and other Christian workers; and by such other methods as the Board from time to time deem desirable. The Board shall appropriate for the maintenance of the Department such sums as may be necessary, shall elect quadrennially its Secretary and fix the salary of the same; and shall take such other steps as may be necessary for its proper management.

CHAPTER XVII.

PUBLISHING HOUSE.

I. NAME, MANAGERS, AND OBJECT.

¶ 473. There shall be a Publishing House in Nashville, Tennessee, to be called the "Publishing House of the Methodist Episcopal Church, South," incorporated under the name of "Book Agents of the Methodist Episcopal Church, South," under the control of two Publishing Agents, to be called the "Publishing Agents," and of a Committee, to be called the "Book Committee." The Publishing Agents shall be coördinate in rank, and the division and adjustment of their functions and prerogatives shall be determined by the Book Committee. The General Conference shall elect the Publishing Agents, one of whom may be a layman, and the Book Committee, the latter upon the nomination of a committee of nine to be appointed by the Bishops.

¶ 474. The object of this institution shall be to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals.

II. DUTIES OF THE PUBLISHING AGENTS.

¶ 475. The Publishing Agents, under the direction of the Book Committee, shall have charge of the property of the Publishing House, and shall be responsible to the General Conference for the prudent use and safe management of everything committed to them. They shall keep a separate account of the sales of all Sunday school literature and supplies of every kind. They shall make, (1) monthly reports to the Book Committee showing the exact condition of the business of the Publishing House; (2) an exhibit to the several Annual Conferences at the beginning of each fiscal year, which exhibit shall be published in the *Christian Advocate;* (3) a full account of their work and of the business of the Publishing House to the General Conference. All their reports and exhibits shall be audited and certified by the Book Committee at least once a year.

¶ 476. They shall publish only the books and tracts of whose publication the Book Editor shall approve, and any difference of opinion as to publication between the Publishing Agents and Book Editor shall be settled by the Book Committee. They shall supply, as far as practicable, the demands of the Church for books, tracts, and periodicals, availing themselves of all the facilities of other establishments for their publication at the cheapest rates, and in all their investments for

the manufacture of books they shall be governed strictly by the principles of economy. They shall, with the consent of the Book Committee, and in coöperation with the Board of Missions, translate and publish the books contained in the course of study for our preachers in any of our foreign mission fields, and the books, tracts, and periodicals necessary for the dissemination of religious knowledge in those countries.

¶ 477. They shall sell the books for cash or its equivalent.

¶ 478. They shall make no investments in grounds, houses, or permanent fixtures, without the consent of the Book Committee.

III. DUTIES OF THE BOOK COMMITTEE.

¶ 479. The Book Committee shall be composed of thirteen members of our Church, six clerical and seven lay, five only of which committee shall be residents of Nashville; the remaining eight to be taken from the Church at large, provided that no one of them shall reside within the bounds of the Tennessee Conference. They shall have power:

¶ 480. (1) To prescribe regulations, not inconsistent with the provisions of this chapter, for the government of the Publishing Agents, and in all such regulations, as well as in their entire management, both the Book Committee and Pub-

lishing Agents shall keep in view the object for which the Publishing House is established, and shall strive to accomplish this object in the most efficient and economical manner.

¶ 481. (2) To require said Agents to report to them at least once a month the state of the current business of the House during that period.

¶ 482. (3) To settle with the existing and any former Publishing Agents according to the principles which govern the relations of principal and agent, including the individual transactions of said Publishing Agents with the Publishing House, provided the settlement with said Publishing Agents shall be made at least once a year, and the result of said settlements reported to the several Annual Conferences, and also to the General Conference.

¶ 483. (4) To suspend the Publishing Agents in the intervals of the General Conference for misconduct or inefficiency in office.

¶ 484. (5) To provide a sinking fund of such interest-bearing securities, equal in amount to the bonds of the Publishing House not yet accounted for, with which to pay such bonds when presented.

¶ 485. (6) To pay a salary not to exceed $3,600 per annum to each of the following officers: The Publishing Agents, the Book Editor and Editor of the *Review,* the Editor of the *Christian Advocate,* the Editor of Sunday School Literature, the Gen-

eral Secretary and Editor of the Epworth League; and to pay to the Assistant Secretary and Assistant Editor of the Epworth League Board a salary of not less than $2,500 per annum. During the intervals of the General Conference, if there shall be complaints against any Editor elected by the General Conference, of misconduct or inefficiency in his office, the Book Committee, and one or more of the Bishops, shall proceed in the following manner: 1. They shall determine whether a trial be necessary; or if in their judgment a promise to correct the matters complained of will promote the intersts of the Church, they may receive from the Editor complained of a written statement, signed by said Editor, promising amendment, which statement may, if necessary, be published. 2. If they judge a trial necessary, they shall at once suspend said Editor, and take charge of his work until the issue of said trial is determined; and the Bishop or Bishops who act with the Book Committee shall appoint a member or members of said Book Committee to formulate a bill of charges and specifications, and to prosecute the case, and shall, as speedily as practicable, call together not less than three nor more than five traveling elders, none of whom shall reside in Nashville or its vicinity, whose sole function it shall be to determine from the facts in the case the guilt or innocence of the Editor complained

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of. The Bishop or Bishops presiding shall decide all questions of law growing out of the case, and shall appoint a secretary who shall make a full record of all the proceedings connected with the trial, which record shall be signed by said secretary, and also by the Bishop or Bishops presiding. The record of the trial shall be placed in the custody of the Book Committee. The Editor complained of shall have ten days' notice of the time of trial, and be furnished with a copy of the complaint. He shall have the right to challenge any member of the trial committee for cause, and the validity of the cause shall be determined by the Bishop or Bishops presiding. If the complaint be sustained by a majority of the trial committee, the Bishop or Bishops presiding shall declare the office of the said Editor vacant.

¶ 486. (7) If any Editor or officer mentioned in this chapter be under report of immorality, or accused thereof in writing signed by a minister or member of our Church, there shall be a speedy investigation, according to Chapter VII. If the committee of investigation judge a trial necessary, the Book Committee shall immediately suspend the accused from office, and take charge of his work until the issue of the trial is determined; and if the accused be found guilty, the Book Committee shall declare the office vacant.

¶ 487. (8) The Book Committee, with the con-

currence of a majority of the Bishops, shall have authority to fill vacancies occurring during the intervals of the General Conference in any of the offices mentioned in this chapter.

¶ 488. (9) The said Book Committee shall at all times have free access to the books, accounts, and papers of said House for purposes of examination, and shall keep a faithful record of their proceedings, and make a full quadrennial report thereof to the General Conference.

¶ 489. (10) The Book Committee shall hold an annual meeting, and the members of said committee who reside in Nashville shall meet at least once a month. A majority of the members of said committee who reside in Nashville shall have authority to call a meeting of the full committee at such time and place as may be necessary. No business shall be transacted at the annual or a called meeting of the full committee unless a majority be present, nor shall any business be transacted at other meetings unless a majority of the members who reside in Nashville be present.

¶ 490. (11) The Book Committee and Publishing Agents shall have authority to extend the business of the Publishing House as they may judge to be for the best interests of the Church; but neither the Publishing Agents nor the Book Committee shall have authority to involve the Publishing House in debt.

IV. GENERAL CONFERENCE EDITORS AND THEIR WORK.

¶ 491. The General Conference shall elect an Editor of the *Christian Advocate,* a weekly journal, which shall be published by the Publishing Agents.

¶ 492. The General Conference shall elect a Book Editor and Editor of the Review, who shall edit *The Methodist Quarterly Review,* and all the books of our publication, except the Sunday school books.

¶ 493. The Editor of Sunday School Literature shall edit *The Sunday School Magazine,* the Lesson Papers, *The Visitor, Our Little People,* and such other Sunday school publications as the Book Committee and Publishing Agents, on the recommendation of the Sunday School Board, shall judge to be necessary, all of which literature shall be published by the Publishing Agents.

¶ 494. The General Secretary and Editor of the Epworth League shall edit all the periodicals of the Epworth League, all of which periodicals shall be published by the Publishing Agents. No literature of any of the Boards shall be published if, in the judgment of the Book Committee and the Publishing Agents, the cost be greater than the Publishing House can reasonably bear.

¶ 495. The Book Committee and Publishing Agents shall have authority by concurrent action, during the intervals of the General Conference,

to furnish necessary assistance to the Editor of the *Christian Advocate,* to the Book Editor and Editor of the *Review,* and to the Editor of the *Epworth Era.*

V. PROCEEDS OF THE PUBLISHING HOUSE.

¶ 496. The proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business.

VI. CONFERENCE RELATIONS OF THE AGENTS AND EDITORS.

¶ 497. Each of the officers named in this chapter, if he be a traveling preacher, shall, with the approval of the Bishops, be a member of such Annual Conference as he may elect.

CHAPTER XVIII.

CHURCHES AND CHURCH PROPERTY.

SECTION I.

OF BUILDING CHURCHES.

Question. What shall be done in regard to building churches, and for the security of our preaching houses, parsonages, and other Church property, and the premises belonging thereto?

¶ 498. *Ans.* 1. Let all churches be plain and decent, and with free seats, as far as practicable.

¶ 499. *Ans.* 2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured before any such building shall be commenced: *provided, however,* that no

house of worship shall be built unless the authority of the Quarterly Conference shall first have been obtained.

¶ 500. *Ans.* 3. In all cases where debts for building houses of worship have been or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts, for the collection of funds for the discharge of such debts, except in such peculiar cases as may be approved by an Annual Conference.

¶ 501. *Ans.* 4. In future we will admit no charter, devise, deed, or conveyance, for any house of worship to be used by us, unless it contains the "Trust Clause," or be in conformity thereto. Each Annual Conference is authorized to make such modification in the deeds as it may find the different usages and customs of law require in the different states and territories, so as to secure the property firmly by deed, and permanently *in fee simple,* to the Methodist Episcopal Church, South; but in all conveyances of ground for the building of houses of worship, or upon which they may have been already built, let the "Trust Clause" be inserted at the proper place.

¶ 502. *Ans.* 5. The "Trust Clause" shall be as follows: "In trust, that said premises shall be

used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church, South; subject to the discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situated."

SECTION II.

OF BUILDING PARSONAGES.

Question. What advice or direction is given concerning the building of dwelling houses for the use of married traveling preachers?

¶ 503. *Ans.* 1. It is recommended to our friends, in general, to purchase a lot of ground in each pastoral charge, and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to settle the same on trustees appointed by the Quarterly Conference, according to our deed of settlement.

¶ 504. *Ans.* 2. It shall be the duty of the Presiding Elders and preachers to use their influence to carry into effect the above rules respecting building houses for the accommodation of preachers and their families. In order to do this, each Quarterly Conference shall appoint a committee (unless other measures have been adopted), who, with

the advice and aid of the preachers and Presiding Elder, shall devise such means as may seem fit to raise money for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

¶ 505. *Ans.* 3. Likewise, in all conveyances of ground for the building of dwelling houses for the use of the preachers, or upon which they may have been already built, let the following clause be inserted at the proper place: "In trust, that such premises shall be held, kept, maintained, and disposed of, as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may from time to time be appointed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situated."

¶ 506. *Ans.* 4. In all states and territories where the laws thereof will permit, let the society secure a charter of incorporation, and let all real estate and other property now owned, or hereafter to be acquired for church, parsonage, or other purposes, be deeded directly to the society in its corporate name. The secular affairs of such corporation shall be managed and controlled by a Board of

Trustees, which shall be elected and organized according to the direction of the Discipline, with power in the corporation to acquire, hold, sell, and convey the property, both real and personal. In all such cases, and in states or territories where church property is required to be held by trustees (and not permitted to be held by corporations), let all deeds or other conveyances, under which the Church acquires property for any purpose, contain the appropriate Trust Clause set out in ¶ 502 or ¶ 505, as the case may be; and the Board of Church Extension shall have forms of deeds suitable to each state or territory prepared for free distribution.

SECTION III.

OF THE DIVISION, TRANSFER, OR SALE OF CHURCH PROPERTY.

¶ 507. When any circuit, station, or mission shall be divided into two or more charges, each separate charge may constitute a new board or boards of trustees; and the church property held by the trustees of the original charge shall be conveyed to the new boards thus created, and the former board or boards shall be freed from all pecuniary liabilities, such being transferred to the new boards respectively. And when any division

is made of a circuit, station, or district, having parsonage property, in order to adjust the rights and equities of the subdivisions of any such charge in such parsonage property, the Quarterly Conferences of the respective subdivisions, or the District Conference (in case of the division of a District), shall each select an arbitrator, and these arbitrators an umpire, who together shall constitute a board of reference, to which shall be referred the question of adjusting the rights of the respective parties interested in such parsonage property; and the decision of the board of reference in any such case shall be acquiesced in and carried into effect by the parties concerned. And if any Quarterly or District Conference shall fail, after written notice, to appoint such arbitrator within one year after such division, this shall work a forfeiture of the claim of such Conference in the property.

¶ **508.** The trustees, with the consent of the preacher in charge and the Quarterly Conference, or if a District parsonage, then of the Presiding Elder and the District Conference, shall have power to sell any church or parsonage property, which has gone out of use, or which should be removed to another place, the proceeds of which shall be invested in other church property under the direction of the Quarterly or District Conference.

SECTION IV.

OF CREATING LIENS UPON CHURCH PROPERTY.

¶ 509. No person, or persons, or board of trustees, shall have authority to make or create any mortgage, or other contract lien, upon church property: *provided, nevertheless,* that if the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are, or shall be, responsible for any sum or sums of money on account of church property, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said property, or by selling the said property, after notice given the preacher in charge, or the Presiding Elder of the District, if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the said trustees, or their successors, after paying the debt and other expenses which are due, from the money arising from such sale, shall pay over the remainder of the money produced by the said sale to the steward or stewards of the circuit, station, been given; and if such sale take place, the said sale shall be forwarded by the said steward or stewards to the Quarterly Conference within whose bounds it is situated, at its next session; which said

Quarterly Conference shall dispose of the said money, by a vote of the majority, for the use of said circuit, station, or mission.

¶ 510. *Provided, further,* that the trustees of any house of worship or parsonage, *or other property held for the benefit of the Church,* a majority of them uniting therein, by the consent and authority of the Quarterly Conference, or of the District Conference, or two-thirds of the District Stewards, if it be a District parsonage, may borrow money from the Board of Church Extension or any person or corporation, and secure the repayment thereof by mortgage upon any property held in trust by said trustees, upon such terms and conditions as may be agreed upon between the contracting parties.

¶ 511. *Provided, further,* that such trustees, when duly authorized, as provided in ¶ 510, shall also have power to create a lien upon such property conditioned for the repayment to the said Board of Church Extension or Home Mission Society of any conditional donation made in aid of such house of worship or parsonage by said Board or Society, in the event that such property shall ever thereafter be aliened from the Methodist Episcopal Church, South, or cease to be used for, or be devoted to other uses than, the purposes authorized by the trust clauses in our deeds, as prescribed by the Discipline. In the event of a sale

under any mortgage, provided for in this or the preceding paragraph, the surplus money arising therefrom shall be disposed of as provided in ¶ 509. Money received under the provisions of this or the preceding paragraph shall be used by the trustees for the exclusive purpose of purchasing, paying debts upon, or improving, church or parsonage property. The provisions of this paragraph shall not apply to donations to churches which do not exceed one hundred dollars. Whenever any property upon which such conditional mortgage shall have been placed shall be sold by the trustees for the purpose of purchasing property elsewhere, to be used for like purposes, it shall be the duty of the officers of the Board of Church Extension to release said lien, provided equal security be given by mortgage on the new site.

CHAPTER XIX.

OF ENDOWMENTS AND BEQUESTS.

SECTION I.

THE SUPERANNUATE ENDOWMENT FUND.

¶ 512. The General Conference does hereby establish a permanent endowment fund, for the benefit of the superannuated preachers and the widows and orphans of deceased preachers, of the traveling connection, to be known as the Superannuate Endowment Fund of the Methodist Episcopal Church, South. This Fund shall be maintained and enlarged in the manner and under the conditions herein prescribed.

¶ 513. All existing funds that have been directed by donors, or that may hereafter be secured by the wills or bequests of deceased persons, together with the funds which by any and all other means have been or may be secured, of a connectional character, for the benefit of our superannuated and worn-out preachers and the widows and orphans of deceased preachers, be and are hereby appropriated and set apart for the Fund constituted and described in the preceding paragraph.

¶ 514. The Board of Trustees of the Meth-

odist Episcopal Church, South, is hereby constituted Custodian of this Fund, and is charged with its conduct under the following conditions and instructions, namely: Moneys derived from any and all sources whatsoever shall be invested in good interest-bearing securities as soon as practicable after coming into the hands of the Board of Trustees. Seventy-five per cent. of the income of the Fund shall be annually distributed for the relief of worn-out preachers and the widows and orphans of deceased preachers, being paid over, in the *pro rata* determined on the basis of the number of claimants in each Conference, to the Treasurers of the Joint Board of Finance of the several Annual Conferences, for distribution to the individual claimants. The remaining twenty-five per cent. of income shall be added annually to the body of the Fund until said Fund shall amount to the sum of $5,000,000, after which the entire amount of the net income shall be paid out to claimants, through the Treasurers of the Joint Boards of Finance, as above mentioned. The Board of Trustees shall employ any other and further agencies for the increase of the Fund, as may seem to them desirable, and shall hold said Fund, as above provided, forever intact, and shall appropriate the income in no other way than that provided above, and in payment of the necessary expenses incurred in the carrying out of the plan herein set forth.

¶ 515. To further provide for the enlargement of this Fund, an assessment shall be made on all Annual Conferences of a sum not less than one per cent. of the amount paid for ministerial support. Collections on this assessment shall be reported to the Annual Conference by the preacher in charge, and paid to the Treasurer of the Joint Board of Finance, who shall forward the same to the Treasurer of the Superannuate Endowment Fund at Nashville, Tenn.

¶ 516. The Joint Boards of Finance in the several Annual Conferences may coöperate with the Board of Trustees and their Agent, in their plans for the enlargement of the Superannuate Endowment Fund, and shall in each Annual Conference promote and facilitate the collections for the Fund under the general direction of the Board of Trustees.

SECTION II.

DEVISES BY WILL OR DONATIONS.

Question. What shall be done for the better security of donations, bequests, or devises made to the Church?

¶ 517. *Ans.* 1. There shall be located at Nashville, Tennessee, an incorporated Board of Trustees, under the name, style, and title of "The Board of Trustees of the Methodist Episcopal Church, South," composed of ten members, five ministers

and five laymen, appointed by the General Conference on the nomination of the Committee on Finance; of whom two ministers and three laymen shall hold office for four years, and three ministers and two laymen for eight years, all vacancies to be filled quadrennially by the General Conference. Vacancies occurring during the intervals of the sessions of the General Conference shall be filled by the Board, and the person so selected shall hold office until the next session of the General Conference.

¶ 518. *Ans.* 2. The duty of this Board shall be to receive, collect, and hold in trust for the benefit of the Methodist Episcopal Church, South, any and all donations, bequests, devises, legacies, and grants of lands, personal estate, or funds in trust, etc., that may be given or conveyed to said Board, or to the Methodist Episcopal Church, South, as such, for any benevolent, religious, or charitable object, and to administer the same and the proceeds of the same in accordance with the directions of the donor or testator, and of the interests of the Church contemplated by such donors or testators under the direction of the General Conference: *provided,* that any sum thus given, devised, or bequeathed, but not specially designated for any benevolent, religious, or charitable object, shall be held subject to the orders of the General Conference: and *provided, further,* that the Board shall

not be required to accept any gift or bequest or trust which for any reasons it may see proper to decline; and, having accepted in good faith under the conditions imposed any gift or bequest in trust for any one or more of the benevolent, religious, or charitable societies, or other institutions under the patronage or direction of the Church, the Board shall be responsible only for the careful and economical administration of the same, and shall not be held to account to the beneficiary or beneficiaries thereof, either for the fund or the annual income therefrom, or interest thereon, beyond what may be secured through good faith and ordinary diligence, and all necessary expenses arising from the care of administration of any trust shall be charged to the same.

¶ 519. *Ans.* 3. All persons wishing to make donations or devises or bequests for the uses and purposes of the Methodist Episcopal Church, South, or an Annual Conference of the same, are requested to make said donations or devises or bequests directly to "The Board of Trustees of the Methodist Episcopal Church, South."

¶ 520. *Ans.* 4. When any such donation, bequest, or devise is made to this Board or to the Church, it shall be the duty of the preacher in the bounds of whose charge it occurs to give notice thereof to the Board, which shall proceed without delay to take possession of the same.

¶ 521. *Ans.* 5. The Board shall make a full, true, and faithful report of its doings, and of all funds, moneys, securities, or property on hand at each quadrennial session of the General Conference of the Methodist Episcopal Church, South.

¶ 522. (1) *Form of a Devise by Will.*

In the name of God—Amen.

I [A. B.], being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the following [here describe the property] to "——, the Board of Trustees of the Methodist Episcopal Church, South," and to their successors in office, and its use to be controlled by said trustees for the use and benefit of [here state the benevolent object or purpose to which you wish the trustees to apply your property], to be thus applied by said trustees, under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the executors of this my last will and testament. In witness whereof, I have hereunto set my hand and seal, this —— day of ——, 19—. In the presence of ——

Witnesses.

[Let there be three.]

[SEAL.]

¶ 523. (2) *Form of a Deed of Gift.*

State of ———,
——— County.

Know all men by these presents, that I [write name], for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey, unto "——, the Board of Trustees of the Methodist Episcopal Church, South," and to their successors in office, for the use and benefit of [state the particular object for which the gift is made], to be applied by the said trustees to the object herein stated, under the direction of the General Conference of the Methodist Episcopal Church, South. And the said trustees are to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal, this —— day of ——, 19—. In presence of——

Witnesses.
[Let three sign.]

[SEAL.]

¶ 524. All donations or devises or bequests made for the publishing interests of the Church shall be made to "——. Agents of the Publishing

House of the Methodist Episcopal Church, South, and their successors in office."

¶ 525. All bequests or devises made to the missionary work of the Church should be made to "The Board of Missions of the Methodist Episcopal Church, South," a corporation duly incorporated under the laws of the State of Tennessee.

¶ 526. All bequests, devises, and donations to the work of church extension may be made to "The Board of Church Extension of the Methodist Episcopal Church, South," a corporation chartered by the State of Kentucky.

CHAPTER XX.

DECISIONS RENDERED BY THE COLLEGE OF BISHOPS.

¶ 527. SCOPE OF THE VOTE BY ORDERS.

A vote by orders cannot be demanded, on seating members, nor in the organization of the General Conference by the election of officers, nor in any election, but only touching legislative acts. (1882.)

¶ 528. WHEN A LAW BECOMES OPERATIVE.

A law enacted by the General Conference does not become operative from the time of its passage, but from the adjournment of the General Conference. (1879.)

¶ 529. CHANGE OF BOUNDARIES AND MEMBERSHIP IN ANNUAL CONFERENCE.

When the General Conference changes the boundaries of Annual Conferences, the traveling preachers concerned become members of that Conference in which their pastoral charges fall. (1883.)

¶ 530. MEMBERSHIP OF A TRAVELING PREACHER.

The membership of a traveling preacher is in the Annual Conference to which he belongs and

not in the pastoral charge to which he is appointed. (1883.)

¶ 531. WHAT TRAVELING PREACHERS CAN BE ELECTED DELEGATES TO THE GENERAL CONFERENCE.

The "four calendar years" a preacher must have traveled before he can be elected a delegate to the General Conference should be counted from the time of his reception on trial. (1914.)

¶ 532. A TEACHER A TRAVELING PREACHER.

A member of an Annual Conference, appointed by the Bishop from year to year as a teacher, is a "traveling preacher" in the sense of the Discipline. (1885.)

¶ 533. WHERE A TRANSFERRED PREACHER HAS HIS CHARACTER PASSED.

Every transfer of a traveling preacher is conditioned upon the passage of his character by the Conference from which he is transferred and to which he is amenable up to the time of its occurrence. (1885.)

¶ 534. TIME WHEN A TRANSFER TAKES EFFECT.

The official announcement that a preacher is transferred from one Conference to another changes his membership so that his rights and responsibilities in the Conference to which he goes begin from the date of his transfer by the bishop making it. (1905.)

¶ 535. A Supply not Connected with an Annual Conference cannot be Transferred as a Probationer or Member.

A local preacher serving as a supply in one Annual Conference was recommended for admission on trial into another Annual Conference. He declined to be examined on the Course of Study, alleging that he had been announced as a transfer to the Annual Conference, and hence was already in connection with it.

The bishop decided: A preacher employed as a supply, but not otherwise connected with an Annual Conference, cannot become a probationer or a member of an Annual Conference by transfer, and can only be admitted in the manner provided in the Discipline. (1911.)

¶ 536. Lay Members of the Annual Conference.

The right to vote includes the right to speak, and the lay members of the Annual Conference can vote on the question, "What traveling preachers are elected elders?" (1902.)

¶ 537. Only a Conference Can Appeal from the Decision of a Bishop.

The right of appeal from the decision of a bishop belongs only to the Conference over which he is at the time presiding, and cannot be claimed or exercised by any individual member thereof. (1891.)

¶ 538. Examining Committee can Accept or Reject Examinations by Our Institutions of Learning

The law of the Church does not make it mandatory upon the Examining Committee of an Annual Conference to accept from an applicant for admission on trial into the traveling connection certificates of satisfactory examination from our institutions of learning in lieu of examination by the committee. (1903.)

¶ 539. Examination on the Course of Study.

An Annual Conference Committee of Examination may accept from an undergraduate the certificate of an approved college for any part of the Course of Study that he has completed, even though several years have elapsed since the work was done, provided the committee is satisfied that the work was properly done; but the books used must be those prescribed in the Course of Study. (1913.)

¶ 540. Appointment of Boards and Committees in Annual Conferences.

The following resolution was offered in an Annual Conference:

"*Resolved,* That the standing rule of the Conference requiring nominations for boards and committees to be made by the presiding elders be changed by requiring said nominations to be made by a Committee on Nominations, said nominating

committee to be composed of one member from each district, who shall be nominated annually by the presiding elder of that district."

The bishop presiding decided that, "The resolution cannot apply to the Committees of Examination or to any of the quadrennial Boards, but is valid in reference to committees appointed annually." (1893.)

¶ 541. COMMITTEE OF PRESIDING ELDERS CAN NOMINATE FOR VACANCIES ON QUADRENNIAL BOARDS.

It is admissible for the presiding elders, acting as a Committee on Nominations, to make nominations to fill vacancies in the quadrennial Boards, except in the case of Boards touching which the Discipline makes other provision. (1906.)

¶ 542. WHAT STATISTICAL BLANKS AN ANNUAL CONFERENCE MAY USE.

The forms supplied by the Publishing House in conformity with the action of the General Conference must be used by every Annual Conference, but any Conference may employ such additional forms as it needs. (1887.)

¶ 543. GAIN OR LOSS OF MEMBERS, HOW DETERMINED.

The gain or loss of membership on the blank for report to an Annual Conference is to be determined by the records of the charge, and not by the statements or corrections of the last pastor. (1889.)

¶ 544. Baptized Infants and Church Membership.

It is proper to keep a roll of the infants who are baptized, but they are not to be counted in reporting the number of Church members. (1913.)

¶ 545. Who may be Appointed a Student in One of Our Schools.

A preacher just admitted on trial may at that session be appointed a student at one of our schools. (1907.)

¶ 546. Presiding Elder a Member of District Conference.

The presiding elder of a district is a member of its District Conference. (1892.)

¶ 547. Membership of the District Conference.

A connectional officer residing outside the territory of the Annual Conference to which he belongs is not a member of the District Conference including the place of his residence. (1911.)

¶ 548. A Woman may Not be a Member of the District Conference.

It is not in harmony with the spirit of our law that women be members of a District Conference. (1910.)

¶ 549. President of a District Conference.

Where a District Conference elects its president, it must choose him from its own membership. (1873.)

¶ 350. Who can Vote for Lay Delegates to the Annual Conference.

In the election of lay delegates to the Annual Conference "no member of the Annual Conference shall vote": but every other member of the District Conference is entitled to a vote in this election: and preachers on trial having appointments in the district are members of the District Conference. (1912.)

¶ 351. Eligibility of Local Preachers to Membership in Annual Conference.

Local preachers and laymen are eligible to membership in the Annual Conference on precisely the same terms with respect to the qualifications of age and number of years of membership in the Church. (1910.)

¶ 352. A Layman's Right to Assist in Examining Candidates for License to Preach.

A layman is entitled to serve on a committee of the District Conference to examine candidates for license to preach. (1903.)

¶ 353. The District Conference neither Passes the Character nor Renews the License of a Probationer.

The passage of the character of a preacher on trial in an Annual Conference was brought up at a District Conference. The presiding elder was

asked, "Do preachers on trial in an Annual Conference need to have their characters passed and their licenses renewed by the District Conference?", and he decided that it was necessary. An appeal was taken, and the Bishop decided that the presiding elder was in error; that the character of a preacher on trial passes in the Annual Conference; that an admission on trial in an Annual Conference is a license to preach, and continuance on trial is a renewal of that license. (1911.)

¶ 554. When a Man may be Licensed to Preach in his Absence.

A District Conference may license a preacher in his absence, provided his examination is satisfactory to the Conference. (1900.)

¶ 555. When a License Does Not Expire.

A local preacher was tried and suspended till the next Quarterly Conference. In the meantime the District Conference met, and because of the suspension did not renew the preacher's license. The bishop decided that the existing license was in force till the meeting of the next District Conference, otherwise a suspension would really be an expulsion from the ministry. (1897.)

¶ 556. Who can Recommend for License to Preach. Admission on Trial, and Readmission.

A Quarterly Conference within one district can recommend a brother to the District Conference

of another district for license to preach, admission on trial, or readmission into the traveling connection. (1896.)

¶ **557.** Recommendation for Readmission.

A traveling preacher who withdraws from the ministry and membership of our Church, and afterwards reunites with the Church, may not be recommended for readmission into an Annual Conference, but must be relicensed and begin his ministry *de novo*. (1893.)

¶ **558.** Failure of Local Preacher to Report in Writing to District Conference does not Prevent the Passage of his Character.

The law of the Church requires a local preacher to report annually in writing the extent and results of his labors, and the District Conference may, on account of his failure to comply with the law, refuse to pass his character, but this failure does not prevent the District Conference from entering into the merits of his case and passing his character. (1907.)

¶ **559.** Recommendation for Orders.

If the recommendation of a District Conference for orders in the local connection shall come for the first time before an Annual Conference within a year from the date of its passage it may be considered, even though the District Conference grant-

ing it be not included within the boundaries of that Annual Conference. (1901.)

¶ 560. ALL MEMBERS OF LICENSING COMMITTEE MUST BE PRESENT AND UNANIMOUSLY APPROVE RECOMMENDATION FOR ADMISSION ON TRIAL INTO THE TRAVELING CONNECTION.

The action of the Licensing Committee of a District Conference recommending an applicant for admission on trial into the traveling connection is irregular and invalid unless all the members of the committee are present when the case of the applicant is considered, and unanimously approve his recommendation. (1910.)

¶ 561. VOTE BY PROXY NOT ALLOWED IN QUARTERLY CONFERENCE ON AN APPEAL.

A member of a Quarterly Conference cannot vote by proxy in a case to be tried on appeal by that Conference. (1897.)

¶ 562. ONE QUARTERLY CONFERENCE CANNOT DEFY ANOTHER.

When a Quarterly Conference of one charge deposes a preacher, that of another charge cannot in defiance immediately relicense him, nor recommend him to an Annual Conference for the restoration of his credentials. (1887.)

¶ 563. WHO CAN APPEAL A LEGAL QUESTION, AND WHAT THE APPEAL MUST CONTAIN.

An appeal of a Quarterly Conference from the decision of the presiding elder should contain, not

an independent history or statement of the matter, but a transcript from its journal. Except in trials, an appeal must be taken by the Quarterly Conference, or a majority of it, and not by an individual member of that body. (1871, 1886.)

¶ 564. Appeal to a Quarterly Conference.

Complaint against a presiding elder was made to an Annual Conference, because a Quarterly Conference over which he had presided had declined to entertain the appeal of an expelled member of the Church. The bishop presiding at the Annual Conference decided:

1. Can a Quarterly Conference or its president decide whether an appeal shall be entertained? Answer: For justifiable reasons a Quarterly Conference may decide not to entertain an appeal.

2. When a Quarterly Conference has decided not to entertain an appeal, has its president any recourse by which he can compel it to entertain the appeal? Answer: He has not. (1877.)

¶ 565. Are there Any Complaints?

In a Quarterly Conference, under the question, "Are there any complaints?", the pastor was complained of for neglect of certain duties, and record was made of it. The case coming before the bishop, he decided: The question, "Are there any complaints?", applies only to official members of

...le Seminary

the local charge, and the Quarterly Conference has no jurisdiction over any member of the Annual Conference. (1875.)

¶ 566. On what Class of Cases the College of Bishops cannot Deliver an Official Opinion.

The College of Bishops, as a judicial body, cannot formally entertain nor deliver an official opinion on any question of law, unless it shall come up in regular order, as by appeal or for review. Hypothetical or supposed cases, however ingenious and interesting, can have no hearing here; but only those actually arising in the administration of Church law, and these must come up in the way prescribed. (1867.)

¶ 567. A Bishop need not Decide a Question Already Decided.

A question of law that has been decided by the Colege of Bishops need not be decided by the bishop presiding, even though presented in due form. (1887.)

¶ 568. What Decisions of Law are not Binding.

No unrecorded decision of law is of any force. (1913.)

¶ 569. No Right to Decline Appointment.

The law striking out a fixed sum for support to the preacher, and leaving the stewards to esti-

mate the salary, does not give to the minister any right to decline to serve the work to which he is appointed, seeing that he had no such right before this action of the General Conference. (1867.)

¶ 570. Plan of the Work.

To the question, "Has a preacher in charge the right, immediately after Conference, so to change the plan of the work assigned him by the bishop as to leave a large portion of it unsupplied?", the bishop made answer in the negative, and the College concurred. (1872.)

¶ 571. Pastor not Required to Consult Trustees about Services Appointed.

The preacher in charge is not required to secure the consent of trustees of church property before appointing a service in any of the churches in his charge, since the law makes it his duty "to control the appointment of all services to be held in those churches." (1896.)

¶ 572. Women not Preachers, and not to be so Recognized.

The Discipline of our Church does not recognize the employment of women as preachers, with authority to occupy the pulpit in reading the Holy Scriptures, and in preaching the same, as ministers of the Lord Jesus Christ; nor does it authorize a preacher in charge to invite a woman claim-

ing to be a minister of the Lord Jesus Christ to occupy the pulpit of said Church, to expound the Scriptures as a preacher. Such invitations given and services so rendered offend against the authority and order of our Church. (1896.)

¶ 573. Renting Parsonage Property.

With the consent of the Quarterly Conference, a preacher in charge may rent the parsonage and occupy another residence. (1887.)

¶ 574. Rental of Parsonages.

It is not in harmony with our Discipline to require rental from our preachers who use parsonages provided by the Church for their use and occupancy. (1901.)

¶ 575. Probation in Conference (not Calendar) Years.

A preacher who has traveled two *Conference* years, though they may not be so long as twenty-four months, may be admitted into full connection. (1877.)

¶ 576. Time Limit for Elder's Orders.

A preacher ordained deacon when admitted on trial in an Annual Conference is not eligible to elder's orders at the end of two years, although he may complete the entire course of study for that order, and be admitted to membership in the body. (1891.)

¶ 577. WHO CAN BE MADE SUPERNUMERARY?

Only a preacher afflicted in his own person. (1859.)

¶ 578. REMUNERATION OF SUPERNUMERARIES.

Under our law, a supernumerary is not entitled to any remuneration from the charge to which he is appointed, unless there be an express stipulation between him and the Board of Stewards to that effect. (1872.)

¶ 579. SUPERNUMERARIES NOT CLAIMANTS ON CONFERENCE COLLECTION.

A supernumerary has no claim on the fund in the hands of the Joint Board of Finance known as the Conference Collection. (1872.)

¶ 580. RIGHTS OF CONFERENCE CLAIMANTS LIVING IN TERRITORY TRANSFERRED TO ANOTHER CONFERENCE.

In equity, Conference claimants living in the bounds of territory ceded by the General Conference from one Annual Conference to another should be ceded with the territory; but legally they continue to be claimants upon the Annual Conference from which the territory is ceded. (1903.)

¶ 581. WHERE IS THE CLAIM OF A SUPERANNUATE?

The claim of a superannuate is on the Conference of which he is a member. (1892.)

¶ 582. Claimants on Conference Collection.

Only to superannuated preachers and the widows and orphans of itinerant preachers can funds collected for Conference claimants be appropriated. Location for any cause instantly cancels all claims on that fund both for the preacher and for his family; but the Conference can levy an assessment and make an appropriation for any charitable object, though not so as to divert the collections taken for Conference claimants. (1913.)

¶ 583. Family Claims cannot be Renounced.

The voluntary renunciation by a member of an Annual Conference of his own claim or that of his family upon the Conference funds does not abrogate the subsequent claim of his widow and orphans. (1870.)

¶ 584. Support of Superannuates.

The disciplinary provision, "that when a preacher breaks down in his work, and is placed on the superannuate list, his claims should begin from the time he ceases to travel," applies only to those superannuates whose support was cut off in the midst of the year. (1899.)

¶ 585. Orphan Children of Deceased Members.

A daughter of a deceased traveling preacher, twenty-one years of age and over, sound in mind

and body, is not a proper claimant on the funds of the Joint Board of Finance. (1893.)

¶ 586. Local Preacher's Certificate.

A local preacher who holds an authentic certificate of membership and official status more than twelve months before presenting it to another Quarterly Conference, if he can satisfy the Conference that the delay was unavoidable, does not on this account forfeit his membership and official standing. (1899.)

¶ 587. Local Preacher under Arrest to Desist from his Ministry.

If there be rumors affecting the moral and ministerial character of a local preacher in orders justifying the Quarterly Conference in refusing to pass his character, he is suspended from all ministerial functions till the case is judicially tried and settled. (1870.)

¶ 588. Not Eligible to Elder's Orders.

A preacher who had been a local deacon for two years successively before his reception on trial into the traveling connection, and has since and immediately following his admission traveled two years in the itinerant ministry, cannot be elected to elder's orders under the *proviso* of the Discipline which says "that if he has been a deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligi-

ble to the office of an elder on obtaining the approbation of the Annual Conference." (1893.)

¶ 589. WHEN A LOCAL PREACHER MAY BE ORDAINED WITHOUT A RECOMMENDATION FROM A DISTRICT CONFERENCE.

A local preacher who has preached four years consecutively from the time he received a license to preach, and one of those years has been on trial in the traveling connection, is eligible to deacon's orders without a recommendation of the District Conference. (1902.)

¶ 590. LOCAL PREACHERS TO PASS EXAMINATIONS.

The law of the Church requires that a local preacher entering the itinerancy on trial, whether as deacon or elder, must stand the four years' examination exacted of candidates for the itinerant ministry. (1870.)

¶ 591. CLASS LEADERS.

There can be no class leaders where there are no classes, since they must have been members of the class they are appointed to lead. (1899.)

¶ 592. STEWARDS.

A member of one pastoral charge may be elected steward of another pastoral charge. (1901.)

¶ 593. STEWARDS.

A person not a member of the Church cannot be elected a steward. (1914.)

¶ 594. Women Ineligible to Office of Steward.

It is not lawful to elect a woman as steward. (1906.)

¶ 595. Stewards not under Control of Annual Conference.

An Annual Conference took this action:

"*Resolved,* That the district stewards, in apportioning the claims of the presiding elder and the collections ordered by the Annual Conference, shall make the assessment against the various works in proportion to the claims of the preachers upon those works respectively."

The bishop was asked as to the legality of this action. His answer, concurred in, was in these words:

"The law empowering an Annual Conference to adopt its own method of raising money to pay those who, by the rules and usages of the Church, have claims upon it, has reference exclusively to the collections for superannuated preachers, widows and orphans of preachers, and for bishops. It follows that no Annual Conference has the right to pass mandatory resolutions, interfering with the rights and duties of district stewards, or the stewards of circuits and stations, as laid down in the Discipline on 'the support of the ministry.'" (1872.)

¶ 596. Presiding Elder not Bound to Continue Nominations till Board of Stewards is Exhausted.

When a Quarterly Conference refuses to elect a person nominated by the presiding elder for district steward, the presiding elder is not bound to continue to make nominations until the entire Board of Stewards is exhausted. (1907.)

¶ 597. Presiding Elder's Salary.

It is not a violation of the intent of the law, if the district stewards fix the salary of the presiding elder at a certain percentage of the salaries fixed for the pastors on the several charges by their respective stewards. (1901.)

¶ 598. Powers of Trustees.

A presiding elder decided that trustees of our houses of worship have no right, by virtue of their office, to permit such houses of worship to be used for schools, courthouses, or any other than Church purposes. Appeal was taken to the bishop, who sustained the decision of the presiding elder, and his decision was approved by the College. (1869.)

¶ 599. A Quarterly Conference can Remove a Trustee and Elect his Successor, but a Presiding Elder cannot Declare the Office of a Trustee Vacant.

A Quarterly Conference instructed the trustees to sell a piece of church property. Some of the

trustees refused to obey the instructions and to execute the deed. At the next Quarterly Conference the presiding elder declared the office of the recalcitrant trustees vacant, and the Quarterly Conference filled the vacancies.

An appeal was taken from the decision of the presiding elder, and the action of the Quarterly Conference. The bishop decided that the presiding elder had no right to declare the office of a trustee vacant, but that the Quarterly Conference, having the power to remove a trustee at will, did legally remove from office the recalcitrant trustees and elect their successors. (1911.)

¶ 600. Relief of Trustees.

The resolution of a Quarterly Conference ordering trustees to mortgage parsonage property to relieve indebtedness for which they are responsible meets the disciplinary requirement of relief to such trustees before their removal from office; but they may demand reinstatement if their successors in office fail to consummate the transaction intended for their relief. (1896.)

¶ 601. Rental of Parsonage, when Due to Legal Occupant.

Trustees, acting under the authority of the Quarterly Conference, may apply the rental of a parsonage to the benefit of a preacher or presiding elder who declines to occupy it for reasons esteemed

by them valid and sufficient; but the rental cannot be claimed as a right by a preacher or presiding elder unless there be facts existing that render said parsonage impracticable as a place of residence. (1896.)

¶ 602. AN EXPELLED MEMBER CANNOT, PENDING HIS APPEAL, JOIN OUR CHURCH AT ANOTHER CHARGE.

One who has been duly expelled from the Church, and has given proper notice of appeal to the Quarterly Conference, cannot, pending his appeal, be restored to membership. One who has taken an appeal is at liberty to abandon it, but such abandonment leaves him in the same attitude as if the Quarterly Conference had affirmed the decision of the Committee of Trial. (1876.)

¶ 603. SUNDAY SCHOOL SUPERINTENDENT.

A member of another denomination may be elected a Sunday school superintendent in our Church, but such election does not make him a member of our Church, nor a member of the Quarterly Conference. (1887.)

¶ 604. A WOMAN MAY BE SUPERINTENDENT OF A SUNDAY SCHOOL, BUT NOT A MEMBER OF A QUARTERLY CONFERENCE.

A woman may be elected a superintendent of a Sunday school, but is not thereby a member of a Quarterly Conference. (1898.)

¶ 605. Assistant Superintendents, How Created.

The Discipline does not contemplate the election of assistant superintendents of Sunday schools. If there be necessity for an assistant superintendent, the Quarterly Conference should make the election and not the Sunday school, inasmuch as the Discipline provides that the Quarterly Conference shall be a Board of Managers for the Sunday school. (1903.)

¶ 606. Collections Made on Children's Day.

Collections made on Children's Day cannot be used for any other purpose than that designated by the General Conference. (1890.)

¶ 607. The Only Epworth League Officers a Quarterly Conference can Confirm are the Presidents of Senior Leagues.

An appeal was taken from the decision of a presiding elder that a Quarterly Conference could confirm no other Epworth League officers except the presidents of the Senior Leagues, and the bishop affirmed the decision of the presiding elder. (1911.)

¶ 608. Committee of Investigation.

When rumors against the moral character of a traveling preacher come to a presiding elder, he must use discretion about appointing a Committee of Investigation, but he is answerable to the An-

nual Conference for the manner in which he discharges his duty. (1901.)

¶ 609. THE PRESIDING ELDER OF DISTRICT WHERE OFFENSE WAS COMMITTED CAN CONDUCT INVESTIGATION.

It is legal for the presiding elder of a district within the bounds of which a local preacher is accused of having committed an immorality, to conduct an investigation of the case, even though the local preacher in question has his membership in another district. (1906.)

¶ 610. COMMITTEE MAY BE OF ANOTHER SOCIETY IN THE CHARGE.

If an impartial Committee of Investigation cannot be obtained in the class or society to which a member belongs, the pastor may select the committee from any other society. (1879.)

¶ 611. A COMMITTEE OF INVESTIGATION.

A Committee of Investigation is not to try a case, but to ascertain whether there is a case to be tried. An accused person, if allowed to appear before it to show that no trial is necessary, may not present any testimony in defense. (1879.)

¶ 612. SECRETARY OF AN INVESTIGATION COMMITTEE.

The secretary of an Investigation Committee appointed in the interval of Annual Conference is to

be appointed by the committee from its number. (1891.)

¶ **613.** No Counsel Before Investigating Committee.

Before a Committee of Investigation the accused is not entitled to counsel. (1889.)

¶ **614.** A Majority of Committee of Investigation Determines Proceedings.

Under the law of our Church, a mere majority of the Committee of Investigation, before which the accused member can introduce no evidence, may declare a trial necessary, frame a bill of charges and specifications, and appoint a prosecutor. (1897.)

¶ **615.** Bill of Charges. Ex Parte Testimony. Refusal of Witness to Answer Questions. Right to Alter Testimony. Introduction of Testimony after Close of Argument. Right of President of Committee of Trial to Remain with the Committee and Take Part in Deliberations.

The Discipline contains no form for a bill of charges. In drawing such bills, analogies from our law and obvious proprieties, as these have been recognized and established by usage, must be followed. The charge should be definite as to time, and place, and substance, and circumstance. This is necessary, (1) That the accused may understand the precise nature of the charge against him; (2) that the Committee of Trial may determine

whether the facts constitute an offense, and thus graduate its guilt; (3) that the decision in the case may bar a future trial for the same offense. If, however, the parties in the case waive all objection to the form of the bill of charges, and agree to proceed with the trial, the Committee of Trial is under no obligation to interfere, unless to protect those who are too ignorant to know their rights. An accused person, preacher or layman, is entitled to the protection of all the rights which the constitution and usage of the Church secure to him.

An agreement on both sides not to introduce *ex parte* testimony may be waived by mutual consent, and such testimony may be introduced subject to the decision of the president of the committee. An episcopal decision often quoted allows the introduction of *ex parte* testimony in certain cases, *some* of which it specifies. The records and usage of the Church everywhere justify *ex parte* testimony, provided the rights of all parties concerned are protected as far as is possible.

There is no power in the Church that can compel a witness to answer questions. The presiding officer in a Church trial may decide that a question is improper, and the witness with propriety may decline to answer. In Church trials a witness is not bound to reveal confidential communi-

cations made to him as an intimate friend, or as an adviser or representative.

A wi ness may at his own suggestion, or on demand of the president, or of any committeeman, explain testimony that has been misapprehended, and he may do this at any stage before the decision is reached.

Even after the argument has been closed, there may be peculiar circumstances that warrant the introduction of a new witness. In this case this was demanded by the affirmation of the accused, and if he were misinformed it may be necessary for the vindication of the accuser.

Our usage gives to the president of the committee the right and duty to remain with the committee while it is making up its decision, to take part in its deliberations, and to aid in reaching its decision. Our law gives no privilege to a preacher which it denies to a member. As a preacher is pastor of a particular charge, so is a presiding elder the pastor of his district. An administrator, in the absence of specific direction to the contrary, is not to be condemned who simply conforms to long established usage. (1858.)

¶ 616. After Suspension by a Committee of Investigation, Bill of Charges cannot be Withdrawn.

A Committee of Investigation found a trial necessary and suspended a traveling preacher. It is

not lawful to have a reinvestigation and find no trial necessary and thus cancel the suspension. The case having proceeded so far should have gone to a Committee of Trial. (1880.)

¶ 617. PRESIDING ELDER'S DUTY ABOUT UNFORMULATED COMPLAINTS.

It is the duty of a presiding elder during an Annual Conference, if he knows of any report against a preacher in his district of such gravity as to require investigation, to mention it to the Conference, although no written charge has been presented. (1896.)

¶ 618. WHEN A PRESIDING ELDER CAN ARREST THE CHARACTER OF A PREACHER.

It is not contrary to law for his presiding elder to present to the Conference for its action the report of an Investigating Committee appointed in the interim of an Annual Conference, when that report declares no trial necessary, nor to hold up the passage of the character of the traveling preacher with the presentation to the Conference of such a report. (1906.)

¶ 619. DUTY OF AN OFFICER WITH CHARGES IN HIS HANDS.

A presiding elder, with written charges in his hands signed by a minister or member of our Church against a traveling preacher of his district, cannot judicially prejudice the case and decide

that no trial is necessary, but must refer it to a committee; nevertheless he may, and ought to, advise against trials that appear to him needless and damaging. (1889.)

¶ 620. Delayed Charges.

The arraignment before his Annual Conference of a traveling preacher for immorality may occur, even though his accuser has allowed one or more sessions to pass before bringing the accusation. (1889.)

¶ 621. Complaints may be Referred to a Committee of Recommendation.

The case of a traveling preacher against whom complaint is made during the session of the Annual Conference may be referred to a committee to report and recommend action thereon, before the accused has had the privilege of reply, and before the Conference has decided on the passage of his character. (1887.)

¶ 622. Withdrawal of Membership in an Annual Conference.

The Annual Conference by affirmative vote may allow one of its members to withdraw even when rumors of immorality are against him. (1901.)

¶ 623. Withdrawal from Ministry or Membership.

A person under charges cannot withdraw from the membership or ministry of the Church pending trial for the vindication of the Church. (1901.)

¶ 624. VOLUNTARY ABANDONMENT OF WORK.

The disciplinary procedure in the case of a preacher who refuses to attend the work assigned him contained a *proviso* that "such cases shall not be denied trial by committee."

It was decided that this *proviso* was not intended to invest the accused with a right of choice as to the mode of procedure, but to prescribe the process for "such cases," as appears both in the terms used and the history of the case in which it had its origin. (1891.)

¶ 625. APPOINTMENT OF COMMITTEES OF INVESTIGATION AND TRIAL.

The statement in the Discipline and in the Manual of the Discipline that a traveling preacher is amenable for his conduct to the Annual Conference of which he is a member, does not necessarily imply that the Conference, and not the Chair, shall appoint the Committee of Investigation, a view confirmed by long custom. (1891.)

¶ 626. APPOINTMENT OF CHAIRMAN OF COMMITTEE OF TRIAL.

The law stating that the chairman of a committee to try a traveling preacher shall be appointed by the president of the Conference does not exclude the other members of the committee from appointment by him; but if the Conference claim the right of appointment, the claim cannot be denied. (1891.)

¶ **627.** Notice of Trial.

Suspension of a preacher after investigation during the year is itself a strong and sufficient notice of trial. (1871.)

¶ **628.** The Relation of the Chairman of a Committee of Trial to the Presiding Bishop.

As the committee represents the Conference, the chairman represents the president of the Conference, who is responsible for *orderly* proceedings. The chairman should consult the bishop and be in accord and be controlled by his directions in conducting the trial. This is necessary to secure *uniformity* of administration. The bishop only is responsible to the General Conference; and it may be expedient for him sometimes to preside in the Committee of Trial. (1871.)

¶ **629.** Counsel of a Member of an Annual Conference must be a Member of the Body.

The meaning of the law relating to counsel for a member of an Annual Conference on trial is, that the counsel must be a member of the Conference. (1898.)

¶ **630.** Prejudice Disqualifies a Committeeman, not a Prosecutor.

The existence of prejudice against the accused in a Church trial does not disqualify one who is a member from acting as a prosecutor, though it is

a disqualification for membership on the trial committee. (1879.)

¶ 631. Change of Law during Trial.

Should the General Conference make a material change in the law affecting an incomplete trial, the trial should be stayed. If necessary, proceedings should be conformed to the later requirement. (1879.)

¶ 632. Withdrawal of Charges and Specifications.

A trial having been entered upon, charges or specifications may not then be withdrawn at the will of the accuser. (1879.)

¶ 633. Ex Parte Evidence before Committees of Investigation and Trial.

Only when the person offering *ex parte* affidavits, certified letters, or letters whose signatures are proven by one or more persons other than the writer, establishes the fact that due effort has been made to have the witness cross-examined, are such affidavits and letters admissible evidence. Willful negligence, on the part of the one offering such evidence, to give to the other person concerned the opportunity to cross-examine the witness, is a bar to its admission. What weight, if any, is to be given to *ex parte* affidavits and certified letters is to be decided by the committee. (1914.)

¶ 634. A Private Letter only Incidentally Related may be Admitted as Evidence.

A private letter, not before the Committee of Investigation, may be introduced as evidence before the Committee of Trial, even though it deal not explicitly with the charges and specifications. (1897.)

¶ 635. Withdrawal from Ministry and Surrender of Credentials not Bar to Trial for Acts Committed before Withdrawal. Acquittal by Committee of Trial does not Restore Surrendered Credentials, nor Membership in Annual Conference, of One Withdrawing from the Ministry before Trial. Hypothetical Questions cannot Legally be Answered.

A committee appointed to investigate rumors of immorality against a traveling preacher reported a trial necessary. The preacher surrendered his credentials, and withdrew from the ministry. At the ensuing session of the Annual Conference, the bishop stated that the accused, after a Committee of Investigation had reported a trial necessary, had presented a bill of charges for immorality, and had suspended him, could not by withdrawing from the ministry escape a formal trial. A Committee of Trial heard the case, and decided that the accused was not guilty.

The bishop presiding had the following written questions presented for his decision:

1. Does the acquittal by the Committee of Trial

terminate the suspension and restore the preacher who had withdrawn to membership in the Annual Conference?

2. Was the preacher a member of the Conference during his trial? If not a member, could he be expelled from the Conference, if found guilty? If a member during the trial, at what time, in law, did that connection close?

3. A series of hypothetical questions.

The bishop answered, and the College of Bishops approved:

1. Acquittal by a Committee of Trial does not in itself alone restore to membership in an Annual Conference a preacher who, with a formal charge of immorality against him presented by a Committee of Investigation, has withdrawn from the ministry of the Church.

2. During the trial the accused was answerable to the Church for his life and official administration up to the time of his withdrawal from the ministry of the Church.

3. By the law of our Church a bishop has no authority to give a legal decision of a hypothetical question. (1910.)

¶ 636. Report of the Committee of Trial.

Before the report of a Committee of Trial is presented to an Annual Conference, it should be submitted to the bishop presiding for an inspection of its legality. (1886.)

¶ 637. Action of a Committee of Trial the Action of the Conference.

Some members of an Annual Conference were dissatisfied with the verdict of a committee of thirteen, who had tried and suspended an accused member of the body, and desired to reach the case by action of the Conference, or an appeal. The Chair decided, and the College of Bishops approved, that this could not be done. The Committee of Trial represents the Annual Conference, which originally tried on such charges. The action of the committee is, therefore, the action of the Conference and of the Church. The accused may appeal, but the Church cannot appeal from her own committee. The report of the committee is final, save the right of appeal by the accused. (1867.)

¶ 638. The Church Cannot Appeal.

The Church cannot appeal from the decision of its own committee. (1877.)

¶ 639. Maladministration Nullifies a Trial.

When a presiding elder has been pronounced guilty of maladministration "in all and singular" of the proceedings against a local preacher, the effect is to nullify those proceedings, and to leave the accused in the position he occupied before his character was arrested. (1861.)

¶ 640. EXPELLED ELDER'S UNION WITH ANOTHER CHURCH.

When an elder or member of an Annual Conference under sentence of expulsion unites with another Christian denomination, and thus rejects the jurisdiction of the Church under whose sentence he lies, and refuses submission to its penalty, he is not entitled to any benefit accruing from his former relation to it. (1888.)

¶ 641. A TRAVELING PREACHER MAY NOT PROSECUTE A LOCAL PREACHER.

A traveling preacher may not act as prosecutor in the trial of a local preacher or member of the Church. (1897.)

¶ 642. CHANGE OF PLACE OF TRIAL.

For sufficient cause a pastor may conduct the trial of a member at some other place than that at which his membership is held. (1879.)

¶ 643. DISQUALIFICATION BY ARREST OF CHARACTER.

Members of a Quarterly Conference against whom charges are pending cannot sit in Quarterly Conference, though the trial has not yet been had. They are under arrest of character. (1879.)

¶ 644. INTOXICATING LIQUORS.

On his trial the accused admitted that he was engaged in the sale of intoxicating liquors by the

quantity and by the drink with the reasonable knowledge that it was bought to be used as a beverage, but his defense was that there was no law violated. From the decision of the Committee of Trial expelling him he appealed to the Quarterly Conference, which affirmed the decision of the committee. The accused desired that the case might come before the bishop presiding at the Annual Conference; and to give his wish effect, the Quarterly Conference, although deeming the verdict and judgment just, under the construction of the law rendered, appealed from the decision of the presiding elder to the bishop on the question of law: "Does the sale of intoxicating liquors, by the large or small quantities, to be used as a beverage, constitute an actionable offense under Methodist law, as found in the General Rules requiring the avoidance of evil of every kind, and the doing of no harm—these General Rules themselves being based upon the written word of God?" The plea of the absence of specific law was relied on by the accused in the case referred to. The preacher in charge decided that the case was actionable under the General Rules; and on appeal this ruling was sustained by the presiding elder.

Decided, That both were correct. (1874.)

¶ 645. Dancing.

It is contrary to the spirit of the Discipline and of the New Testament to teach modern dancing or

to practice promiscuous dancing, and such a case comes under the rule of the Discipline forbidding "improper tempers, words, or actions." (1858.)

¶ 646. Informality in the Trial Remands the Case, but cannot Reverse Verdict.

A charge of immorality against a member of the Church was supported by two specifications. The accused was found guilty and was expelled. He appealed to the Quarterly Conference, and urged this plea: "The specification on which he was convicted belonged to a grade of offense less than immorality—viz., improper conduct." The presiding elder ruled that the charge belonged to one class of offenses and the first specification to another. The Quarterly Conference, without considering the testimony, reversed the decision of the Committee of Trial. The presiding bishop decided: Except on the merits of the case, a Quarterly Conference cannot reverse the decision of a Committee of Trial. For irregular or illegal proceedings the proper course is to remand the case for a new trial. A reversal of the decision ends the case. (1876.)

¶ 647. Optional with an Annual Conference to Receive the Surrendered Credentials of a Traveling Preacher.

An Annual Conference to which a traveling preacher offers to surrender his credentials has the option to receive or reject them. (1907.)

¶ **648.** Deprivation of Credentials.

A Conference has not the right to deprive a preacher of his credentials without a trial on a bill of charges, according to the forms of our law and the usages of our Church. (1859.)

¶ **649.** Custodian of Surrendered Credentials cannot Restore them.

A local elder under charges surrendered his credentials to the presiding elder, whereupon proceedings in the Quarterly Conference against him were stopped. Rumor exaggerated his offense, and he demanded that his credentials be returned to him, and that he be reinstated for a trial before the ensuing Quarterly Conference. The presiding elder, as the custodian of his parchments, declined to return them, and filed them with the Annual Conference. His action was legal. The applicant must first be licensed before the restoration, and the latter can be done only by an Annual Conference. (1879.)

¶ **650.** Restoration of an Expelled Preacher.

A preacher expelled from an Annual Conference and from the Church for immorality, and this verdict sustained, on appeal, by the General Conference, is admitted to membership by a preacher in charge, with the advice and consent of his leading official members, without confession or any expression of repentance of the crime for which he had been expelled. Two questions arose:

"1. Can an Annual Conference, upon allegation of illegality in the reception of the expelled member, investigate the question whether such reception was according to law?" The following decision was approved unanimously: "It is competent for an Annual Conference to inquire into the official administration of every member of it. Nevertheless the law constitutes the preacher in charge the proper judge of the eligibility of the candidate for membership in the Church." (1867.)

"2. Can a member of an Annual Conference who has been expelled be admitted to the communion of the Church, in a congregation connected with said Conference, without giving satisfactory evidence of repentance of the crime for which he was expelled?" Answer: "An expelled member, who persistently denies his guilt, and who has submitted without contumacy and with meekness to the decision of the Church, after *proper trial* and a life corresponding to his asserted innocence, may be received without confession of the crime for which he was expelled." A majority of the bishops approved this decision. (1867.)

¶ 651. An Expelled Elder's Restoration.

Credentials of an expelled elder cannot be restored until a previous restoration to membership, in accordance with the provisions of the Discipline. (1888.)

¶ **652.** Deposed Ministers to be Relicensed.

A preacher, who had been deposed and deprived of his credentials, was restored by the Quarterly Conference to the ministerial office by a direct action, instead of the usual proceedings of recommendation from his society, examination before the Quarterly Conference, and granting license, as at first. His case was presented to the Annual Conference on application for the restoration of credentials. It was decided that the application could not be entertained. The deposed preacher must be recommended, and examined, and licensed, in regular form, in order to bring his case under the provisions of the law for the restoration of credentials. (1872.)

¶ **653.** Restoration of Credentials.

The recommendation for the restoration of the credentials of a preacher who has been deposed must be from the Quarterly Conference of the charge in which he lives. (1899.)

¶ **654.** An Annual Conference can Restore the Credentials of a Preacher who has Withdrawn from the Ministry of the Church and has Subsequently been Admitted on Trial, Provided all Disciplinary Requirements have been Met.

A traveling preacher withdrew from the ministry and membership of the Church, and surrendered his credentials. He was again admitted on

trial, and subsequently the Annual Conference was requested to restore his credentials. The bishop decided, and the College approved, that his credentials could be restored by the Annual Conference, provided the requirements set forth in the chapter of the Discipline entitled, "The Deprivation and Restoration of Credentials," were met. (1911.)

¶ 655. Deprivation of Local Elder's Credentials.

A Quarterly Conference has no right to deprive a local elder of his credentials, in the absence of a trial on charge and specifications, according to the due forms of law and the usages of the Church; and such action is void. (1861.)

¶ 656. Withholding Missionary Appropriations.

Missionary money was appropriated to a pastoral charge. The presiding elder directed the stewards to make a *pro rata* division between the pastor and himself. Because of the absence of the pastor on account of sickness in his family, a supply was appointed.

The following decisions were approved:

1. Only for the delinquency of the pastor can a presiding elder withhold from the pastor any part of the mission funds appropriated to the charge.

2. A pastor not deserting or willfully neglecting his charge, who employs a brother in good standing

to labor during his absence, forfeits nothing under the Discipline.

3. The failure of a pastor, present or absent, to do his work, because of the extreme sickness of his wife or child, is a "necessary" failure in the disciplinary sense; and his resumption of his work at the earliest practical time, in the absence of other proof, is *evidence* of his intention.

4. A presiding elder can make a *pro rata* division of quarterage only among preachers placed by his decision or otherwise on the same basis.

5. A presiding elder is morally bound to refund money diverted by his act from its legitimate claimant. (1858.)

¶ 657. Distribution of Missionary Funds between Preacher and Presiding Elder.

A Conference Board of Missions has authority to determine whether an appropriation made by it to a mission shall be divided between the presiding elder and the preacher in charge, or the whole appropriation shall be paid to the preacher in charge. (1894.)

¶ 658. Lay Members of Joint Board of Finance.

It is not required that the lay members of the Joint Board of Finance should be members of the Annual Conference, but there must be one *from* as well as *for* each district. (1871.)

¶ 659. Joint Board of Finance.

When a question between a preacher and his stewards is to be referred for settlement, by either party to the controversy, to the Joint Board of Finance, the other party must have due notice. Both parties must, by due notice, have opportunity to make statements before the board can render a decision. (1871.)

¶ 660. Pro Rata Division of Quarterage.

A disagreement between a presiding elder and a preacher in his district was referred for adjustment to the Joint Board of Finance. The following questions were submitted to the presiding bishop:

1. By law the district stewards are required to apportion the claim of the presiding elder among the several charges, and the Board of Stewards must add this amount to the claim of their pastor. Can that board make any other than a *pro rata* division of the funds collected?

Ans. No.

2. If other than a *pro rata* division be made by the board, must the one receiving more than his proportion refund the excess to the other?

Ans. Yes.

3. In settling between the two a disagreement concerning receipts, can the Joint Board consider the manner in which each has performed his duty?

Ans. No; for this both are responsible only to the Annual Conference. (1876.)

¶ 661. Produce of the Publishing House.

The produce of the Publishing House set apart for superannuated preachers and the widows and orphans of preachers should, by the Joint Board of Finance, be added to the Conference collection, and distributed among the claimants according to their best judgment of their several necessities. (1889.)

¶ 662. Financial Plan.

An Annual Conference adopted a plan for raising the amount necessary to relieve its superannuated members, and the widows and orphans of preachers who had died in the work. The main item of the plan required every preacher to collect a sum on this account equal to five per cent. of his salary receipts; and failing to do this, in the absence of excuse, to pay the amount out of his receipts.

A member, who had not taken up the collection, paid his five per cent. to the Joint Board of Finance under protest, on the ground that the plan is unconstitutional and void.

Decided, That as each Annual Conference is, by the law, authorized to adopt its own method of raising money to pay its claimants (which includes superannuated preachers, and the widows and or-

phans of preachers), the Conference is authorized to adopt and maintain its plan. (1874.)

¶ 663. Power of Joint Board over Trustees and Stewards.

Neither trustees nor stewards have the right to apply money raised for the support of the pastor to the payment of other Church debts; and it is lawful for a Joint Board of Finance, when appealed to in such a case, to decide that any funds so misapplied be repaid to the proper claimant. Such claim is not forbidden by the clause of Discipline which says of the Joint Board: "But in no case shall they allow any preacher to have a claim on the Church he has served, as of debt, after his pastoral connection has ceased." (1871.)

¶ 664. Joint Board of Finance.

An appropriation may be made by the Joint Board of Finance to a claimant whose claim has arisen since the preceding session of the Conference. (1894.)

¶ 665. Powers of Joint Board of Finance.

The Joint Board of Finance may reserve as much of the funds in its hands as may be necessary to pay during the year the funeral expenses of deceased claimants, and to relieve claimants who, by reason of sickness or other causes, may be brought into unforeseen need or distress, the Con-

ference having the right to approve, recommit, or amend its report. (1893.)

¶ 666. Division of Missionary Anniversary Collections.

When donors desire to give specific direction to their contributions on anniversary occasions, they cannot be denied the right. The disciplinary provision that the "proceeds" from the "anniversary meeting at each session of the Conference" "shall be equally divided between the General Board and the Annual Conference Mission Board," looks to the division of funds not thus specifically directed by the donors. (1891.)

¶ 667. Appropriation of Mission Funds.

An Annual Conference Mission Board cannot appropriate any part of its funds to other than mission charges, known and recognized as missions on its minutes. (1890.)

¶ 668. Credits Not Allowed Treasurers of Annual Conference Boards.

The Treasurer of the General Board of Missions, in his account with an Annual Conference, may not credit that Conference with an amount raised within its limits for the support of a mission for which no estimate was made by the General Board, and which is consequently not embraced in the assessment made by the board on that Conference for the support of its missions. (1892.)

¶ 669. Board of Reference.

Less than three members cannot constitute a "Board of Reference" to act for two pastoral charges having claims on property. (1901.)

¶ 670. Equities in Parsonages.

A charge transferred from a district or circuit with a parsonage to which it has contributed, to another district or circuit without a parsonage, has a right to call for a Board of Reference to determine its equities, even though other charges involved in the readjustment of the district or circuit lines have set up no claim to any equities. (1914.)

¶ 671. Equities in Parsonage Property, when General Conference Divides Charge.

The section of the Discipline entitled, "Of the Division, Transfer, or Sale of Church Property," having reference to the equities in parsonage property in cases in which the division of a pastoral charge has been effected, applies alike whether the division is made by the General Conference or by other authority. (1897.)

¶ 672. Division of Pastoral Charge.

When a pastoral charge has been divided, and a "Board of Reference" has been created to arbitrate the rights and equities in the parsonage property, the board cannot, in the absence of evidence, as-

sume that one of the subdivisions has no rights in the property, and decline to perform the function for which it was created. (1901.)

¶ 673. What Educational Institutions Belong to the Church.

No educational institution can become the property of the Church till it is accepted by the Conference on the recommendation of the Board of Education. (1900.)

¶ 674. Institutions of Learning under Care of the Conference.

An institution of learning is under the care of the Annual Conference when it has been formally adopted by the vote of the Conference, independently of the question of the legal title of the property. (1893.)

¶ 675. When a School becomes Church Property.

A school is not the property of the Church until accepted by the Conference upon the recommendation of the Board of Education. (1900.)

¶ 676. Report of Board of Education.

A report of the Board of Education may be amended by the Annual Conference to which it is made. (1902.)

¶ 677. When Special Donations for Education may be Credited on Appropriation.

Special donations made by a member or congregation to the cause of education cannot be credited

on the payment of the regular assessment of the Conference unless turned over to the Board of Education of the Conference to be used in payment of its appropriations. (1898.)

¶ 678. Educational Statistics.

The Annual Conference Board of Education should, in its report to the Conference, answer the question, "What are the educational statistics?" (1889.)

CHAPTER XXI.

BOUNDARIES OF THE ANNUAL CONFERENCES.

¶ **679.** (1) *Alabama Conference* shall include West Florida (except Apalachicola), and all of the State of Alabama (so much of Sumter County as lies north of the Noxubee and west of the Tombigbee Rivers, and that portion of Pickens County lying west of the Tombigbee River, excepted) lying south of the following boundary line: Beginning at the southwest corner of Pickens County; thence with the southern lines of Pickens and Tuscaloosa Counties, and a direct line on the same parallel of latitude, east of the Coosa River; thence down said river to the southern boundary of Coosa County, thence east by said county line, and through Tallapoosa County to the southern boundary of Chambers County, and by said county line to the State line of Georgia.

¶ **680.** (2) *Baltimore Conference* shall embrace all that part of the State of Maryland which lies north and west of the Great Choptank River, and also the part of Caroline County, in said State, lying south and east of said river; Newcastle and Kent Counties, in the State of Delaware; and so much of the States of Virginia and West Virginia as is included in the following boundary lines: Beginning at the mouth of the Potomac River; thence up said river to the county line between Stafford and King George Counties; thence with said line to the Rappahannock River, and with said river

(but including Fredericksburg Station on its southern bank) to the Blue Ridge Mountains; thence by that chain of mountains to the Holston Conference line, and following that line to East Radford on the New River, in Montgomery County, Virginia, and by that river westward (excepting Big Stony Creek appointment) to the city of Hinton, West Virginia (including Hinton), and thence to Dougher Knob, in Greenbrier County, West Virginia; thence along the divide (leaving Meadow Bluff in the Western Virginia Conference and Clintonville in the Baltimore Conference) to Big Clear Mountain; thence to the southwest corner of Randolph County, where Pocahontas County touches Randolph County; thence with the line of those two counties to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conferences.

¶ 681. (3) *Brazil Conference* shall include all our work in the Republic of Brazil north of the State of Paraná.

¶ 682. (4) *Central Mexico Conference* shall include all the Republic of Mexico not embraced in the Mexican Border Conference and the Pacific Mexican Mission.

¶ 683. (5) *Central Texas Conference* shall be bounded as follows, viz.: Beginning on the Trinity River at the southwest corner of Navarro County, and running thence on the south line of said county to the northeast corner of Limestone County (including those parts of Wortham and Cotton Gin Circuits that are situated in Freestone County) to a point opposite the line between Thornton and Kosse Circuits; thence west to the southwest corner of Thornton Circuit;

thence in a direct line to the southeast corner of McLennan County; thence with the south line of said county (including the Mooresville Church in Falls County) to Bell County; thence with the east line of Bell County to Milam County; thence with the south line of Bell County to Williamson County; thence with the east line of Williamson County to Lee County; thence on the south line of Williamson County to the Austin and Northwestern Railroad; thence with said railroad, not including Liberty Hill and Leander Charge, to Burnet County; thence with the east line of Burnet and Lampasas Counties to Hamilton County; thence west on south line of Hamilton County to Mills County; thence north and west with the lines of Mills County to Colorado River, including Bethany Church in Indian Creek Circuit; thence with the Colorado River to Mitchell County; thence east with the county lines to the southwest corner of Eastland County; thence north with the west lines of Eastland, Stephens, and Young Counties to the northwest corner of Young County; thence with the west and south boundaries of the North Texas Conference and the west boundary of the Texas Conference to the point of beginning.

¶ **684.** (6) *China Mission Conference* shall include all our work in the Republic of China.

¶ **685.** (7) *Columbia Conference* shall include all that part of the States of Oregon and Washington not included in the East Columbia Conference.

¶ **686.** (8) *Denver Conference* shall include the State of Colorado and that part of New Mexico north of the thirty-sixth parallel of latitude.

¶ **687.** (9) *East Columbia Conference* shall include the State of Idaho and all that part of the States of Oregon and Washington lying east of the following

line: Beginning at the State line of California and running north with the east line of Lake and Crook Counties, in the State of Oregon, to the John Day's River, and with said river to the Columbia River;

¶ **688.** (10) *East Oklahoma Conference* shall include all the State of Oklahoma east of the line beginning with the southern boundary of Oklahoma at the intersection of Red River and the eastern boundary of Love County; thence north to the eastern boundary line of Love, Carter, Murray, Garvin, and McClain Counties to the South Canadian River; thence west to the north bank of the South Canadian River to the intersection of said river and the eastern boundary line of Cleveland County; thence north to the eastern boundary lines of Cleveland, Oklahoma, and Logan Counties to the southern boundary of Payne County; thence east to the southern boundary of Payne County, to the eastern boundary of the same; thence north with the eastern boundary of Payne County to the southern boundary of Pawnee County; thence east with the southern boundary of Pawnee County to the intersection of the same with the Arkansas River; thence along with the west bank of the Arkansas River with the eastern boundaries of Pawnee, Noble, and Kay Counties, to the Kansas line; thence west to the Cascade Mountains; thence north with said range of mountains with the east line of Skamania, Lewis, Pierce, King, Snohomish, Skagit, and Whatcom Counties, in the State of Washington, to British Columbia.

¶ **689.** (11) *Florida Conference* shall include all that part of the State of Florida not included in the Alabama Conference.

¶ **690.** (12) *German Mission Conference* shall include all the German Churches in the State of Texas.

¶ **691.** (13) *Holston Conference* shall include East

Tennessee, and that part of Middle Tennessee east of a line drawn on the western boundary of the Counties of Marion, Sequatchie, Bledsoe, Rhea, Roane, Morgan, Scott, Cumberland, and Fentress; thence with a line north to the Kentucky State line (Monteagle, in Marion County, and Bethel, in Sequatchie County, excepted); thence east with the Kentucky line to Cumberland Gap, that part of the State of Virginia and West Virginia, beginning at the point of junction of the lines of Kentucky, Tennessee, and Virginia at Cumberland Gap; thence northeast with the line between Kentucky and Virginia to Tug River; thence up Tug River with the line between Virginia and West Virginia, and crossing said said and up War Eagle Creek, so as to include War Eagle town, to a point at the head of said creek on the line between Mingo and Wyoming Counties, West Virginia; thence in an easterly direction with the line between said counties to McDowell County; thence following the dividing ridge between the Tug and Guayandotte Rivers, and the line between McDowell and Wyoming Counties, to the Flat Top Mountain, and with the crest of said mountain to Barn, West Virginia; thence east to the place where Bluestone River empties into New River, and up New River (including Big Stony Creek appointment) to East Radford, in Montgomery County, Virginia; thence in a straight line to Floyd, in Floyd County, Virginia (including Auburn, in Montgomery County, and all the territory now in Floyd Circuit, in the Holston Conference); thence with the Baltimore and Virginia Conference lines to the North Carolina State line, and with said State line to the Georgia State line (including Savannah Church, in Alleghany County, North Carolina, in the Holston Conference); thence with the line between

Georgia and Tennessee to the point where the line between Hamilton and James Counties, Tennessee, intersects the Georgia State line; thence south to and including Graysville, Catoosa County, Georgia; thence in a straight line to, but excluding, the town of Chickamauga, Walker County, Georgia, and all of the present Ringgold Circuit, and southwest to the base of Lookout Mountain, so as to include all of Flintstone Mission; thence southwest with the base of said mountain to the Alabama State line, and with said line to the beginning, including Deer Head Cove, in the Holston Conference.

¶ 692. (14) *Illinois Conference* shall include the States of Illinois and Indiana, except the city of Jeffersonville, Indiana, and the Davis Chapel near Rome in Perry County, in Indiana, which shall belong to the Louisville Conference.

¶ 693. (15) *Kentucky Conference* shall embrace all that portion of the State of Kentucky (not included in the Western Virginia Conference) lying north and east of the following line: Beginning at the mouth of Harrod's Creek, on the Ohio River; thence running south on the northern line of the Middletown and Jeffersontown Circuits, to the Bardstown turnpike road; thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Hayesville and Liberty; thence due south to the Cumberland River; thence up said river to the fork; thence up the South Fork to the Tennessee State line, including Liberty, and the strip lying between Wolf River and the Kentucky line.

¶ 694. (16) *Little Rock Conference* shall embrace all that portion of the State of Arkansas not included in the North Arkansas Conference.

¶ 695. (17) *Los Angeles Conference* shall include

all the territory in the State of California and adjoining regions, between the Pacific Ocean and the Rocky Mountains, lying south of the following line (and not included in other Conferences), viz.: Beginning at a point on the shore of the Pacific Ocean, on the line between San Luis Obispo and Monterey Counties; thence east to the northwest corner of Kerne County; thence southeast with the line between San Luis Obispo and Kerne Counties to the north boundary of Ventura County; thence east with the south boundary line of Kerne County to San Bernardino County; thence north to the parallel of thirty-six degrees north latitude; and thence eastward with that line.

¶ 696. (18) *Louisiana Conference* shall embrace the State of Louisiana. All the German Churches in Louisiana shall belong to the Louisiana Conference.

¶ 697. (19) *Louisville Conference* shall embrace all that part of the State of Kentucky not included in the Memphis, Kentucky, and Western Virginia Conferences, and the city of Jeffersonville, Indiana; and also Davis Chapel appointment near Rono, in Perry County, Indiana.

¶ 698. (20) *Memphis Conference* shall be bounded by the Mississippi, Ohio, and Tennessee Rivers, and by the State line between Tennessee and Mississippi.

¶ 699. (21) *Mexican Border Conference* shall include the States of Tamaulipas, Nuevo Leon, Coahuila, Durango, and Chihuahua in Mexico, and in the United States the work for Mexicans in New Mexico and in that part of Texas west of the Pecos River. This Conference shall also include all of the Mexican population within the southern border of the United States of America, east of a line drawn on the border of the territory of New Mexico, and extending

south to the Pecos River, thence southeast with the course of said river to the Rio Grande.

¶ **700.** (22) *Mississippi Conference* shall embrace that part of the State of Mississippi lying south of the southern boundaries of Washington, Holmes, Attala, Winston, and Noxubee Counties.

¶ **701.** (23) *Missouri Conference* shall include all that part of the State of Missouri north of the Missouri River, and that part of the States of Kansas and Nebraska included in the Southwest Missouri Conference, lying north of the Kansas River, except Wyandotte County.

¶ **702.** (24) *Montana Conference* shall embrace the State of Montana.

¶ **703.** (25) *New Mexico Conference* shall include all that part of the State of New Mexico south of the thirty-sixth parallel of latitude, and all that part of the State of Texas beginning at the southeast corner of the State of New Mexico, and running east with the county lines of Winkler and Ector Counties to the northwest corner of Midland County; thence south with the west line of Midland and Upton Counties to Pecos River; thence with the meanderings of said river to its mouth; thence in a northwesterly direction with the meanderings of the Rio Grande to the south line of New Mexico.

¶ **704.** (26) *North Alabama Conference* shall embrace all of the State of Alabama not included in the Alabama and North Mississippi Conferences, and a part of Monroe County, Mississippi, described as follows: Beginning at a point where the Buttahatchie River crosses the Mississippi State line; thence west two miles and a half with said river to the Kansas City railroad crossing; thence in a southeasterly direction four miles and a half to the Alabama State line.

¶ 705. (27) *North Arkansas Conference* shall include all that part of the State af Arkansas lying north of the following described line: Begining at the mouth of White River, running up said river to the mouth of Des Arc Bayou; thence up said bayou to the mouth of Cypress Bayou; thence up said Cypress Bayou to the main line of the Iron Mountain Railroad; thence down said Iron Mountain Railroad to the Arkansas River, so as to include all the towns along said road in the North Arkansas Conference; thence up the Arkansas River to the south line of Perry County; thence along the south boundary lines of Perry, Yell, and Scott Countics to the Oklahoma State line.

¶ 706. (28) *North Carolina Conference* shall be bounded on the east by the Atlantic Ocean; thence along the southern State line of Virginia to the eastern boundary line of Rockingham County, North Carolina, including Union Church, in Mecklenburg County, Virginia, and excluding New Hope Church, in Hertford County, North Carolina, and Knott's Island Church, in Currituck County, North Carolina; thence south with the eastern boundary lines of Rockingham, Guilford, and Randolph Counties to the southern boundary line of Randolph County; thence west with the southern boundary line of Randolph County to the Uwharrie River; thence with said river to its confluence with the Yadkin River; thence with the Yadkin and Pedee Rivers to the South Carolina State line, and thence with said State line to the Atlantic Ocean.

¶ 707. (29) *North Georgia Conference* shall embrace all that part of the State of Georgia (except a small part heretofore described as in the Holston Conference) which lies north of the following line: Beginning at the Chattahoochee River, at Pine Mountain,

and running along Pine Mountain to Flint River; thence down said river to the southern line of Upson County; thence along the southern line of Monroe County to Ocmulgee River; thence along the south line of Jones, Baldwin, Hancock, Warren, and Richmond Counties to the Savannah River.

¶ **708.** (30) *North Mississippi Conference* shall include all of the State of Mississippi not included in the Mississippi and North Alabama Conferences, and so much of Sumter County, Alabama, as lies north of the Noxubee and west of the Tombigbee Rivers, and that portion of Pickens County, Alabama, lying west of the Tombigbee River.

¶ **709.** (31) *North Texas Conference* shall be bounded on the north by Red River, beginning at the northwest corner of Wichita County; thence east with the meanderings of Red River to the northeast corner of Red River County; thence south with the east line of said county to its southeast corner; thence west with the south line of said county to the northeast corner of Franklin County; thence south with the east line of said county to its southeast corner, but including the town of Winnsboro; thence west with the south lines of Franklin and Hopkins Counties to the northwest corner of Rains County; thence south to the southwest corner of said county; thence west on the south line of Hunt County to the northeast corner of Kaufman County; thence south with the east line of said county to its southeast corner; thence following the south and west lines of said county to the southeast corner of Dallas County; thence following the south and west lines of said county to the northeast corner of Tarrant County; thence west on the south lines of Denton, Wise, and Jack Counties to the southwest corner of Jack County; thence with the west line

of said county to the northeast corner of Young County; thence west with the south line of Archer County to the southwest corner of said county; thence north with the west lines of Archer and Wichita Counties to the place of beginning.

¶ 710. (32) *Northwest Texas Conference* shall be bounded as follows: Beginning on Red River at the northeast corner of Wilbarger County, and running south with the east line of Wilbarger and Baylor Counties to the northwest corner of Young County; thence south and west with the western boundary of the Central Texas Conference to the Colorado River; thence west with county lines to the southeast corner of New Mexico; thence due north with the State line to the northwest corner of the State; thence due east with the State line to the northeast corner of Lipscomb County; thence south with the State line to the south fork of Red River; thence down Red River to the northeast corner of Wilbarger County, the place of beginning.

¶ 711. (33) *Pacific Conference* shall embrace all the State of California not included in the Los Angeles Conference.

¶ 712. (34) *South Brazil Conference* shall include the States of Rio Grande do Sul, Santa Catharina, and Paraná in the Republic of Brazil.

¶ 713. (35) *South Carolina Conference* shall include all the State of South Carolina.

¶ 714. (36) *South Georgia Conference* shall include all that part of the State of Georgia lying south of the southern line of the North Georgia Conference.

¶ 715. (37) *Southwest Missouri Conference* shall include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference, and that part of the State of Kansas lying south of

the Kansas River and including Wyandotte County; the town of Cabool being considered a part of the St. Louis Conference.

¶ **716.** (38) *St. Louis Conference* shall embrace all of the State of Missouri which lies south of the Missouri River, and east of the line beginning at the mouth of the Gasconade River and following its source to the mouth of the Big Piney; thence along the course of that stream to its head waters, at or near Cedar Bluffs; and thence in a straight line to and southward along the east line of Range 11, to the southern boundary line of the State of Missouri; the town of Cabool shall be considered a part of the St. Louis Conference.

¶ **717.** (39) *Tennessee Conference* shall include Middle Tennessee, except that portion east of a line drawn on the western boundary line of the counties of Marion, Sequatchie, Bledsoe, Rhea, Roane, Morgan, Scott, Cumberland, and Fentress, to the top of Cumberland Mountain, and thence to the Kentucky line—Monteagle, in Marion County, and Bethel, in Sequatchie County, being included in the Tennessee Conference.

¶ **718.** (40) *Texas Conference* shall be bounded as follows: Beginning at the northeast corner of Red River County, thence east with the meanderings of Red River to the northeast corner of the State of Texas; thence south with the State line to the Gulf of Mexico; on the south by the Gulf of Mexico to Matagorda Bay; thence to the mouth of the Colorado River; thence north, following the river to the north line of Wharton County; thence east to the southeast corner of Colorado County; thence north with the west line of Austin, Washington, and Lee Counties to the Williamson County line; and on the north by the line of the Central Texas Conference to the Trinity

River at the northeast corner of Freestone County; thence with said Trinity River to the southwest corner of Kaufman County; thence with the boundary line of the North Texas Conference to the place of beginning.

¶ **719.** (41) *Virginia Conference* shall be bounded on the east by the Atlantic Ocean, embracing the eastern shore of Virginia, and all the portions of the States of Delaware and Maryland not included in the Baltimore Conference; on the north by the Potomac River, from its mouth to the line of Stafford and King George Counties; by said line from that point to the Rappahannock, and by the Rappahannock River (excluding Fredericksburg Station) to the Blue Ridge; on the west by the Blue Ridge to the North Carolina State line; and on the south by the said State line to the Atlantic Ocean, excluding Union Church in Mecklenburg County, Virginia; also including all the territory in Patrick County, Virginia, and all the territory in Carroll County, Virginia, south of the crest of the Blue Ridge, and including New Hope Church in Hertford County, North Carolina, and Knott's Island Church in Currituck County, North Carolina.

¶ **720.** (42) *West Oklahoma Conference* shall include all that part of the State of Oklahoma not included in the East Oklahoma Conference.

¶ **721.** (43) *West Texas Conference* shall include all that part of the State of Texas lying west and south of the Texas, Central Texas, and Northwest Texas Conferences, except the area west of the Pecos River.

¶ **722.** (44) *Western North Carolina Conference* shall include all that part of the State of North Carolina lying west of the North Carolina Conference, except Savannah Church, in Alleghany County, North Carolina; and also that portion of the State of North

Carolina lying north of New River, and including that part of the State of Virginia lying south of said river in the loop in Grayson County, Virginia; including all the territory in Patrick County, Virginia, south of the crest of the Blue Ridge and all that part of Patrick County, Virginia, west of the Dan River.

¶ 723. (45) *Western Virginia Conference* shall include all that part of West Virginia not included in the Baltimore and Holston Conferences, and that part of Kentucky east of the folowing line: Beginning on the Ohio River at the mouth of the Kinniconick; thence up said creek to the mouth of Trace; thence in a straight line to the Carter County line; thence with the western lines of Carter and Elliott Counties to the divide between the waters of Licking and Big Sandy Rivers; thence with said divide to the intersection of the Magoffin and Johnson County lines; thence with the western lines of Johnson, Floyd, and Pike Counties to the Virginia State line.

MISSIONS.

¶ 724. (46) *The Congo Mission* shall include all the work of the Methodist Episcopal Church, South, in the Congo Belge, Africa.

¶ 725. (47) *The Cuba Mission* shall include the work in Cuba.

¶ 726. (48) *The Korea Mission* shall include the work in Korea.

¶ 727. (49) *The Pacific Mexican Mission* shall include the work in Spanish in California and Arizona and in the States of Sonora and Sinaloa and the territories of Tepic and Baja California and Mexico.

¶ 728. (50) *The Texas Mexican Mission* shall embrace all the work for Mexicans in Texas east of the Pecos River.

CHAPTER XXII.

COURSE OF STUDY.

¶ 729. The College of Bishops shall prescribe courses of study for the itinerant and local preachers, and shall quadrennially review the same, making such changes as may be deemed desirable. The requirements for admission on trial into the traveling connection shall be equivalent, so far as English branches are concerned, to the requirements set by the Educational Commission for admission into a standard college; *provided, however*, that English, History, and Science may be accepted in lieu of the foreign language requirements; and *provided, further*, that this provision shall not apply to the German and Mexican preachers; and *provided, further*, that upon the recommendation of the Examining Committee the Annual Conference may, by a two-thirds vote, admit a candidate who does not meet the requirements.

¶ 730. (1) FOR ADMISSION ON TRIAL.

English Grammar; Rhetoric; Geography, Arithmetic, with special reference to bookkeeping; "Outlines of World's History" (Swinton); "Manual of Christian Doctrine" (Banks); Wesley's Sermons on "Justification by Faith" and the "Witness of the Spirit"; The Book of Discipline; Written Sermon.

¶ 731. (2) All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological

training. A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches prescribed in the course for candidates for admission. In the case of English-speaking Conferences, the course for undergraduates may be taken with the Correspondence School, or at a Preachers' Institute having the Conference courses of study as part of its work, and in each case an official statement testifying to that fact shall be presented to the Conference Examining Committee; on presentation of such statement, the Examining Committee shall test the applicant's knowledge of the course of study and shall report on the same to the Annual Conference; provided, that a certificate from a standard college of our Church, or from other than Methodist colleges of equal grade, may be accepted in lieu of any or all collegiate subjects prescribed for Conference undergraduates; and a certificate from a theological seminary, or from the Biblical Department of a standard college, that equivalent work has been done, may be accepted in lieu of the Biblical and Theological subjects prescribed for candidates for admission or for Conference undergraduates. When practicable, the work of the committee may be done in connection with the Preachers' Institutes or other mid-year meetings, in which case the student shall be permitted to enroll immediately in the Correspondence School for the work of the succeeding year, subject to the formal passage of his character and advancement into the class of said succeeding year at the ensuing Annual Conference.

¶ 732. First Year.

"The Cyclopedic Handbook of the Bible" (Angus-Green); Chapters XVII.-XXI.; "Personal Salvation"

(Tillett); "Ministry to the Congregation" (Kern); Wesley's "Doctrinal Standards," Sermons I.-XXVI.; The Book of Discipline; "The Apostolic Age" (Purves); Written Sermon on Repentance.

To be Read: Telford's "Life of John Wesley"; Broadus on the Preparation and Delivery of Sermons; "The Tongue of Fire" (Arthur); "Ecclesiastical Architecture" (Martin).

¶ 733. Second Year.

"The Cyclopedic Handbook of the Bible" (Angus-Green), Chapters I.-X.; "System of Christian Doctrine" (Sheldon), Parts I., II., III.; Wesley's "Doctrinal Standards," Sermons XXVII.-LII.; "How to Conduct a Sunday School" (Lawrance); "The Kingdom in the Cradle" (Atkins); "The Training of the Twelve" (Bruce); Written Sermon on Justification by Faith.

To be Read: Schaff's "History of the Christian Church" (Volume VI.); "The Doctrine of the Prophets" (Kirkpatrick); "Short History of the English People" (Green); "Life of Alexander Duff" (Smith); Manual of the Discipline.

¶ 734. Third Year.

"The Cyclopedic Handbook of the Bible" (Angus-Green), Chapters XI.-XVI.; "System of Christian Doctrine" (Sheldon), Parts IV., V.; "History of Methodism" (McTyeire); "Elements of Psychology" (Davis); "Skilled Labor for the Master" (Hendrix); "The Pastor and Modern Missions" (Mott); Written Sermon on the Witness of the Spirit.

To be Read: Paine's "Life of McKendree"; Peabody's "Christ and the Social Question"; Bernard's

"Progress of Doctrine in the New Testament"; Sanday's "Life of Christ"; *The Methodist Review.*

¶ 735. Fourth Year.

"History of the Christian Church" (Fisher); "Constitutional History of American Episcopal Methodism" (Tigert); Jevons's "Elements of Logic"; "Elements of Ethics" (Davis); "Grounds of Theistic and Christian Belief" (Fisher); Written Sermon on Regeneration.

To be Read: Conybeare and Howson's "Life and Epistles of St. Paul"; "The Son of Man" (Alexander); "The Hymn Book and the Modern Church" (Gregory); "The World as a Subject of Redemption" (Freemantle); *The Methodist Review.*

The College of Bishops shall annually select a post-graduate reading course of four or five volumes and announce the same, not later than the first of July. The course shall be entirely voluntary, but all who have completed the Conference Course of Study shall be encouraged to read the post-graduate course.

COURSE OF STUDY FOR GERMAN PREACHERS.

(*Revised.*)

¶ 736. For Admission on Trial.

The Bible, in refrence to Doctrines generally; Wesley's Sermons on Justification by Faith and the Witness of the Spirit; Book of Discipline; the ordinary branches of education.

¶ 737. First Year.

The Bible—number and names of the books of the Old and of the New Testament, giving contents of each book; F. W. Weber's Introduction to the Holy

Scriptures, Part I. to page 189; Hurst's Church History, Part I. to page 118; Sulzberger's Doctrines of Faith, Part I.; Blumhardt's Handbook of History; Lyon's Handbook of the German Language, Part I. to page 120; McTyeire's Catechism of Church Government; Fletcher's Appeal; Kurz's Sacred History; Original Sermon on Repentance.

¶ 738. Second Year.

F. W. Weber's Introduction to the Holy Scriptures, Part II. to the end of the book; Hurst's Church History, Parts II. and III. to page 316; Sulzberger's Doctrines of Faith, Part II.; Ahrens on Baptism; Kern's Ministry to the Congregation; Lyon's Handbook of the German Language, Part II. to page 206; Wesley's Sermons, XXVII.-LII., inclusive; Original Sermon on Justification by Faith.

¶ 739. Third Year.

Sulzberger's Doctrines of Faith, Part III.; Hurst's Church History, Part IV. to page 479; Munz's Homiletics, Part I. to page 133; Beck's Psychology; Lyon's Handbook of the German Language, Part III. to page 232; McTyeire's History of Methodism; Original Sermon on the Witness of the Spirit.

¶ 740. Fourth Year.

Sulzberger's Doctrines of Faith, a general review of the entire book; Munz's Homiletics, Part II.; Hurst's Church History, Part V.; Beck's Logic; Dennis, Missions After a Hundred Years; Original Sermon on Regeneration.

(The Books of Reference remain unchanged.)

COURSE OF STUDY FOR THE MEXICAN PREACHERS.

¶ 741. For Admission on Trial.

The Bible, in reference to Doctrines generally; Wesley's Sermons on Justification by Faith and on the Witness of the Spirit; Book of Discipline; the ordinary branches of a Spanish education. Texts recommended: Ritt's Arithmetic; Spanish Academy's Grammar; Elements of Universal Geography, by Garcia Cubas; History of Mexico, by Zárate.

¶ 742. First Year.

The Bible, in reference to its Historical and Biographical parts, and its Chronology; Book of Discipline, Chapter I.; Wesley's Sermons, I.-IX., inclusive; Binney's Theological Compend, Part IV.; Paley's Evidences of Christianity; Elements of Hermeneutics, by Tubbs; Original Sermon on Repentance.

Books for Reference and Reading.—Dictionary of the Holy Bible; Christian Evidences, by Mair; Cause and Cure of Infidelity, by Nelson; Paley's Natural Theology; Simpson's Lectures on Preaching.

¶ 743. Second Year.

The Bible, in reference to its Prophetical parts; Book of Discipline, Chapters II., III., and IV.; Wesley's Sermons, XV.-XX., inclusive; Theological Compend, Part III.; Hurst's Church History; Elements of Literature, by Coll y Vehí; Evenings with the Romanists; Original Sermon on Justification by Faith.

Books for Reference and Reading.—Dictionary of the Holy Bible; Watson's Life of Wesley; Spiritual Conflicts of a Roman Catholic.

¶ 744. Third Year.

The Bible, in reference to the Life of Christ; Discipline, Chapter V. to end; Theological Compend, Part II.; Wesley's Sermons, XXXIV.-XXXIX., inclusive; Haygood's Man of Galilee; Logic by Balmes; History of the Reformation, by Fisher; Lucilla, or the Right to Read the Scriptures; Original Sermon on the Witness of the Spirit.

Books for Reference and Reading.—The Gospels Explained, by Ryle; Rule's Commentary, Vol. I.; History of the Reformation, by D'Aubigné; Stalker's Life of Christ.

¶ 745. Fourth Year.

The Bible, in reference to the Acts and Epistles, their analysis and design; Discipline reviewed; Wesley's Sermons, XL.-XLVII., inclusive; Theological Compend, Part I.; Ethics, by Balmes; Stalker's Life of St. Paul; Biblical Baptism; Original Sermon on Regeneration.

Books for Reference and Reading.—Rule's Commentary, Vols. II. and III.; The Church of Jesus Christ in Spain; Hendrix's Skilled Labor for the Master; Candler's Christus Auctor; Janet's Elements of Philosophy.

COURSE OF STUDY FOR LOCAL PREACHERS.

¶ 746. For Deacon's Orders.

The Bible, in reference to Doctrines generally; The Discipline; Wesley's Notes on the New Testament; Catechism on Church Government; Fletcher's Appeal.

Recommended for Reference.—Preacher's Textbook; Watson's Biblical and Theological Dictionary; Wesley's Sermons; McTyeire's History of Methodism.

¶ 747. For Elder's Orders.

Wesley's Doctrinal Standards, Sermons I.-LII., inclusive; The Discipline; Ralston's Elements of Divinity.

Recommended for Reference.—Fletcher's Checks; Paine's Life of McKendree; Watson's Sermons; Pope's Higher Catechism of Theology; Schaff's History of the Christian Church.

Commentaries.—Clarke; Benson; Watson; Summers; Whedon.

COURSE OF STUDY FOR THE GERMAN LOCAL PREACHERS.

¶ 748. For License to Preach.

The Bible in general with reference to its historical books and its teaching; Doctrines and Usages of the Methodist Episcopal Church, South.

¶ 749. For Deacons.

Catechism of the Methodist Episcopal Church, South; Book of Discipline, Paragraphs 1 to 270; Nast's Commentary on the Gospel of St. Matthew; Fletcher's Appeal.

Books for Reference and Reading.—History of the New Testament; Wesley and his Coworkers.

¶ 750. For Elders.

Wesley's Sermons, Vol. I.; Book of Discipline, from Paragraph 271 to finish; Kurtz's Synopsis of Church History.

Books for Reference and Reading.—Jaeckel's Sanctification of Man; Weitbrecht's Life of Christ; Luthardt's Evidences of the Truths of Christianity; Nagler's Immortality of the Soul.

COURSE OF STUDY FOR THE MEXICAN LOCAL PREACHERS.

¶ 751. For Deacon's Orders.

The Bible, New Testament, its doctrines in general; Book of Discipline, Chapters I.-IV.; Catechism on Church Government, by McTyeire; Catechism of Bible History, by McTyeire; Wesley's Sermons on Justification by Faith and the Witness of the Spirit.

Books for Reference and Reading.—Dictionary of the Holy Bible; Rule's Commentary on the New Testament; Lectures on Preaching, by Simpson; Life of Wesley, by Watson; Hurst's Church History; Evenings with the Romanists.

¶ 752. For Elder's Orders.

The Bible, Old Testament, its doctrines in general; Discipline, Chapter V. to end; Theological Compend, by Binney; Stalker's Life of Christ.

Books for Reference and Reading.—Dictionary of the Holy Bible; Wesley's Sermons; History of the Reformation, by Fisher.

CHAPTER XXIII.

THE RITUAL.

SECTION I.

¶753. THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

The elder shall read one or more of these sentences, during the reading of which the stewards shall take up the collection for the poor.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord, Behold,

Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17-19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of

compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Ps. xli. 1.

Then shall the elder read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister and all those who are minded to receive the holy communion, both he and they humbly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Fa-

ther: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.[1]

Then shall the elder say:

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

Then shall the elder say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

[1]At the close of each prayer throughout the Ritual the congregation is urged to join in the responsive "Amen."

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. **Amen.**

Then shall the elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual mem-

ory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat: this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present. Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

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Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee,* preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee,* and feed on him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee,* preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee,* and be thankful.

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

The minister may then say as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sac-

rifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then may be said or sung:

Glory be to God on high, and on earth peace, goodwill toward men. We praise thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the elder, if he see it expedient, may offer an extemporaneous prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. **Amen.**

If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

SECTION II.

¶ 754. THE MINISTRATION OF BAPTISM TO INFANTS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation.

Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ saith, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will so grant

unto *this child,* now to be baptized, the continual replenishing of his grace, that *he* may ever remain in the fellowship of God's holy Church, by faith that is in Jesus Christ.

Then shall the minister say:

Let us pray.

Almighty, ever-living God, we beseech thee for thine infinite mercies that thou wilt look upon *this child,* sanctify *him* ever with the Holy Ghost; that, abiding safe in the ark of Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, *he* may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. **Amen.**

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him.* **Amen.**

Grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him.* **Amen.**

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. **Amen.**

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through

thy mercy, O blessed Lord God, who dost live and govern all things, world without end. **Amen.**

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that *this child,* now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. **Amen.**

Then shall the people stand up; and the minister shall say

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say:

In bringing *this child* unto holy baptism, you do accept it as your bounden duty to live before *him* the life that becometh the gospel, to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that *he* may not follow or be led by them; to know the Holy Scriptures that are able to make *him* wise unto salvation through faith that is in Christ Jesus, and obediently to keep God's holy will and commandments all the days of *his* life.[1]

When *he* hath reached the age of discretion, *he* being willing thereto and showing evidence of living faith in Christ, it will become your duty to bring *him* before the congregation, that *he* may there ratify and make *his* own the act of dedication which you this day perform on *his* behalf.

Do you solemnly assume these obligations?

Ans. **We do, God being our helper.**

Then the minister shall take the child into his hands, if convenient, and say to the friends of the child:

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[1]The following may be used instead of the address above:

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, immerse it in water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation; and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

SECTION III.

¶ 755. THE MINISTRATION OF BAPTISM TO CHILDREN AND YOUTH.

The people shall stand up, and the minister, coming to the font, which is to be filled with pure water, shall say:

Hear the words of the Gospel, written by St. Matthew, in the twenty-eighth chapter, beginning at the sixteenth verse.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped

him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. **Amen.**

Then shall the minister say:

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of this congregation, and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. **Amen.**

Then the minister shall speak to the persons to be baptized on this wise:

Well beloved, who are come hither, desiring to receive holy baptism, you have heard how the congregation hath prayed that God would grant unto you now to be baptized the fullness of his grace, that you might ever remain in the number of his

faithful and elect children, through Jesus Christ our Lord. And our God hath promised in his holy word to grant those things that we have prayed for, which promise he for his part will most surely keep and perform.

Wherefore, for your part, do you also faithfully promise, in the presence of Almighty God and this congregation, that from this time forth, God helping you, you will put away from you every known sin in thought, word, and deed, and constantly endeavor to keep God's holy commandments?

Ans. **God helping me, I do so promise.**

Will you believe and diligently study the Bible as God's holy word and in all things strive to make it the rule of your life?

Ans. **God helping me, I will.**

Having been taught the Apostles' Creed, as given in our book of Discipline, as far as you do now understand, do you accept what this Creed teaches?

Ans. **As far as I understand, I accept and believe it.**

Will you be baptized in this faith?

Ans. **This is my desire.**

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.

SECTION IV.

¶ 756. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men do inherit a nature so fallen that no man, of his own strength, can so live as to please God, and that our Saviour Christ saith, Except a man be born again he cannot see the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these persons,* now to be baptized with water, that which by nature *they* cannot have; that *they* may be baptized with the Holy Ghost, received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say:

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy

the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. **Amen.**

Then shall the people stand up, and the minister shall say:

Hear the words of the Gospel, written by St. Matthew, in the twenty-eighth chapter, beginning at the sixteenth verse.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. **Amen.**

Instead of the foregoing passage, John iii. 1-8 may be read:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time

into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise:

Well beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you,* and bless *you,* to release *you* of *your* sins, to give *you* the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye will* renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. **I renounce them all.**

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only Son our Lord? that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that the third day he rose again from the dead? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty? and that from thence he shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic Church[1]; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

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[1]These words do not and cannot mean the so-called "*Roman* Catholic Church." The words were put into the Apostles' Creed long before there *was* any "Roman" Church as distinguished from other divisions of the one universal Church, that is, long before the original, one, world-wide Church, including the East and the West, the Greek and the Latin, was divided into Greek, Roman, Protestant, etc. They describe the one universal Church throughout the world.

Ans. **All this I steadfastly believe.**

Ques. Wilt thou be baptized in this faith?

Ans. **This is my desire.**

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. **I will endeavor so to do, God being my helper.**

Then shall the minister say:

O merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. **Amen.**

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. **Amen.**

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. **Amen.**

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. **Amen.**

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations,

and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.

SECTION V.

¶ 757. THE FORM OF THE RECEPTION AND RECOGNITION OF CHILDREN AS MEMBERS.

After the minister previously shall have formed the children into a class (baptizing any whose baptism may have been delayed or neglected), and shall have instructed them in the things necessary for them to know as to the doctrines and rules of the Church, he shall cause them to be conveniently placed before the congregation, and, after inviting their parents and teachers to stand with them on either hand, he shall say:

Brethren of the household of faith, let our hearts be lifted up in thanksgiving to Almighty God, who by the Holy Spirit hath inclined *these children* to desire and to ask for membership in the Church of

Jesus Christ. Having arrived at years of discretion, and now of *their* own accord appearing before this congregation to take upon *themselves* the vows and enter upon the privileges and duties of the Church, let us with one mind and heart most earnestly invoke in *their* behalf the blessings of Father, Son, and Holy Ghost.

Then shall the minister say:

Kneeling, let us pray.

Almighty and everlasting God, Giver of every good and perfect gift, accept our hearty thanks for *the children* whom thou hast committed to our love and care. As thou didst bring *them* into this world, and from the beginning didst appoint *them* a place in thy kingdom by grace of the atonement of thy Son Jesus Christ: and after didst receive *them* by baptism into thy holy catholic Church, and endue thy servants, their parents, pastors, and teachers, with wisdom to train *them* in the way *they* should go: so now by thy Holy Spirit thou dost move *them* to seek this place of honor and service among thy saints. Wherefore, O God, the Father of our Lord Jesus Christ, ever the Friend and Saviour of children, grant unto *these the tender lambs* of thy fold, that from this day forth *they* shall grow in grace and wisdom and in favor with God and man, to the end that, after *lives* of holy obedience and faithful service in thy Church

below, *they* may be ministered an abundant entrance into thy kingdom above, for Jesus' sake. **Amen.**

Then the minister shall say to the parents, standing:

Dear fathers and mothers, let this be to you a day of peculiar joy and thanksgiving, in that *these who are* of your flesh and blood have also entered into an holier spiritual kinship with you in Jesus Christ. While the Church henceforth will share with you the duty and privilege of bringing up *these children* in the nurture and admonition of the Lord, it renews its solemn injunction to you as parents, by God's help, faithfully to continue both to teach and train *them,* by example and precept, in the way of the Lord. Will you accept this duty, in the fear and by the favor of God, and here and now, in the presence of Almighty God and this congregation, renew the vows made by you as fathers and mothers in the baptism of *these children?*

Answer. **With God's help, I will.**

Then shall the minister address the *children* who are candidates, and say:

Beloved *children,* our Lord Jesus, by his holy word, hath expressly given you a place in his kingdom and Church which must not be taken away. But as none should remain within the pale of the Church, or be admitted to its communion, without assuming its vows and obligations, it becomes

my duty to inquire of you as to your purpose of mind and heart.

Do you, *each of you,* with your whole heart accept Jesus Christ as your personal Saviour, to love and trust and obey him all the days of your life?

Ans. **I do.**

Is it your sincere desire, of your own free will and accord, to continue as *members* of the Church of Christ, in the communion of the Methodist Episcopal Church, South?

Ans. **I do so desire.**

Will you promise faithfully to keep its rules, to attend its services, to be loyal to its doctrines and government, and, as God shall prosper you, to support it by your means?

Ans. **I do so promise.**

Then shall the people stand up and, led by the minister, join in the responsive reading of the twenty-third Psalm, as followeth:

The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

Then the minister shall read the Epistle as followeth (2 Tim. i. 5, 6):

I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

Then the minister shall say:

Hear the words of the holy Gospel as written by St. Luke (ii. 40, 42, 46, 51, 52):

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. . . . And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

Then shall the minister say to the candidates:

We rejoice to recognize you as *members* of the Church of Christ, and we bid you welcome to all

its rights and privileges; and in token of our brotherly love, we give you the right hand of fellowship, and pray that you may be numbered with his people here and with his saints in glory everlasting. **Amen.**

The minister and congregation together shall close by saying:

The Lord bless thee and keep thee: the Lord make his face to shine upon thee: the Lord lift up his countenance upon thee, and give thee peace. Amen.

NOTE.—Each child-candidate should be given beforehand a printed copy of this ritual, which should be made plain to his understanding by pastor and parents.

SECTION VI.

¶ 758. THE FORM OF THE RECEPTION AND RECOGNITION OF MEMBERS.

The minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say:

Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the

household of God. But as none who have arrived at years of discretion can remain within its pale, or be admitted to its communion, without assuming its obligations, it is my duty to demand of *these persons* present whether *they are* resolved to assume the same.

Then shall the minister address the candidates, as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins, and to become a faithful servant in the kingdom of God; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?[1]

Ans. **I do, God being my helper.**

Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?

Ans. **I will endeavor so to do, by the help of God.**

The minister shall then say to the candidates:

We rejoice to recognize you as *members* of the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we

[1]This question to be asked only of those who have been baptized heretofore.

give you the right hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting.

The minister shall then say to the congregation:

Brethren, I commend to your love and care *these persons* whom we this day recognize as *members* of the Church of Christ. Do all in your power to increase *their* faith, confirm *their* hope, and perfect *them* in love.

Then may follow a hymn suitable to the occasion (as 555, 556), and the minister shall say:

Let us pray.

Almighty God, we thank thee for founding thy Church, and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling *these* thy *servants* to avouch the Lord to be *their* God. Help *them* to perform the promise and vow which *they have* made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless, to the end of *their lives.* May *their* communion with thy people be sanctified to *their* growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do

them good, and may *they* prove a blessing to thy people. And grant, O Lord, that all who are here members of thy militant Church, through thy mercy, the merit of thy Son, and the grace of thy Spirit, may finally be made members of thy triumphant Church in heaven. **Amen.**

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons,* that *they,* being born again, may be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. **Amen.**

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. **Amen.**

SECTION VII.

¶ 759. THE FORM OF THE SOLEMNIZATION OF MATRIMONY.

At the day and time appointed for the solemnization of matrimony, the persons to be married (having been qual-

ified according to law) standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not be lawfully joined together, let him speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as ye shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be well assured, that so

many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man:

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman:

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then the minister may cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, M., take thee, N., to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health

to love and to cherish, till death us do part, according to God's holy ordinance; and hereto I plight thee my troth.

Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:

I, N., take thee, M., to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and hereto I give thee my troth.

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver it unto the man, to put it on the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say:

With this ring I thee wed, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the minister say:

Let us pray.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. **Amen.**

Then shall the minister join their right hands together, and say:

Those whom God hath joined together, let not man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. **Amen.**

SECTION VIII.

¶ 760. THE ORDER OF THE BURIAL OF THE DEAD.

The minister, meeting the corpse and going before it, shall say:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi. 25, 26.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v. 1.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

After they come into the church, or house, shall be read the following selections from Psalms xxxix. and xc.:

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

And now, Lord, what wait I for? My hope is in thee.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me that I may recover strength, before I go hence and be no more.

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep; in the morning they are like the grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.

So teach us to number our days that we may apply our hearts unto wisdom.

Return, O Lord, how long? And let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be

upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the lesson, 1 Cor. xv. 20-58, or the following abridgment:

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are

also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the burial of a child the following may be used instead of the foregoing scriptures:

2 Sam. xii. 16-23.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped; then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and

weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

Mark x. 13-16.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, and put his hands upon them, and blessed them.

Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

At the grave, when the corpse is laid in the earth, the minister shall say:

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower,

and is cut down: he fleeth also as a shadow, and continueth not.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say:

Forasmuch as the spirit of our deceased *brother* hath returned unto God who gave it, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.

A suitable hymn may here be sung, and then shall the minister say:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. **Amen.**

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. **Amen.**

SECTION IX.

¶ 761. THE FORM OF LAYING THE CORNER STONE OF A CHURCH.

At the time and place of laying the corner stone, let the minister cause a suitable hymn to be sung (*e. g.*, 656, 657, 663). Then shall the minister say:

Let us pray.

Almighty and everlasting God, thou art infinite in all thy perfections, and marvelous in all thy works. Thou hast made the world and all things therein; and seeing that thou art Lord of heaven and earth, thou dwellest not in temples made with hands: thou art a Spirit, and art worshiped in spirit and in truth, in all places of thy dominion; yet we thank thee that thou dost allow us to build houses for thy service, wherein thy people may attend upon thee without distraction. We bless thy holy name for putting it into the hearts of thy people to build a house, at this place, for thy worship. We beseech thee to inspire us with zeal, that we may both have a mind to the work, and

may successfully accomplish the same. May neither adversary nor evil occurrent hinder this work; but may the good hand of our God be upon us, that in due time we may bring forth the headstone with joy and praise. May this sanctuary, when completed, long remain a house of prayer for all people, where incense shall be offered unto thy name, and a pure offering, and thy word and ordinances shall be duly administered, accompanied by the influences of the Holy Ghost. Here may multitudes be born again, and be nurtured in knowledge and piety; so that they may be prepared, in the kingdom of thy grace, for a nobler worship in the kingdom of thy glory. We are unworthy, O Lord, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, Father Almighty, world without end. **Amen.**

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. **Amen.**

Then shall the minister read, or cause to be read, the following sentences:

Blessed be thou, Lord God of Israel our Father, forever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners,

as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever: here will I dwell: for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

The stone which the builders refused is become the headstone of the corner.

This is the Lord's doing; it is marvelous in our eyes.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Then shall the minister, standing by the stone, announce the articles to be deposited therein. These may be a copy of the Bible, the Hymn Book, the Discipline, Church periodicals, a document setting forth the name of the Church, with the names of the pastor, trustees, and building committee, and such other articles as may be desired. The stone shall then be laid by the minister, or some one appointed by him; placing his hand upon the stone, the minister shall say:

We lay this corner stone of a house to be built and set apart, from all worldly uses, for divine worship, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then may follow an address, the collection (if any), the Doxology, and Benediction.

SECTION X.

¶ 762. THE FORM OF THE DEDICATION OF A CHURCH.

Let the service be conducted as on other occasions of public worship—only the hymns (*e. g.*, 667, 662), prayers, lessons, and sermons should be adapted to the occasion. The lessons may be Genesis xxviii. 10-22, and Hebrews x. 19-25, or any other, at the discretion of the minister.

First Lesson. Gen. xxviii. 10-22.

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it

up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Second Lesson. Heb. x. 19-25.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high-priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to do good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

The collection (if any) may follow the sermon. The officers of the Church shall then address the minister in the following language:

We present you this house, to be set apart, from all unhallowed or common uses, for the worship of Almighty God.

Then shall the minister request the congregation to stand up, while he pronounces the following Sentence of Dedication:

Sentence of Dedication.

Forasmuch as God has put it into the hearts of his people to build this house for his worship, and has blessed them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship. That he may graciously accept this labor of our hands, let us devoutly pray.

Then shall be said, all kneeling:

Almighty and everlasting God, the heaven, and the heaven of heavens, cannot contain thee, much less this house, which we have built, yet thou dost humble thyself to behold the inhabitants of the earth, and dost promise that in all places where thou dost record thy name thou wilt meet with thy people, and bless them. Let thy name be recorded in this place, and here let thine honor dwell. Preserve this house, which we set apart to thy service, from injury and desecration.

Accept the worship which shall be here offered

to thy name. Let thy Holy Spirit accompany thy word and ordinances, which shall be here administered, so that they may prove means of grace to all who shall receive the same. May many sons and daughters be here born to the Lord Almighty. Let thy people be abundantly satisfied with the fatness of thy house, and make them drink of the river of thy pleasures. Let their children be here fed with food convenient for them, and be brought up in the nurture and admonition of the Lord. Let living waters go forth from this sanctuary, carrying life and joy to all around. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy ministers be clothed with salvation, and let thy saints rejoice in goodness. We beseech thee, O Lord, to overlook our unworthiness, forgive our sins, and make us a habitation of God through the Spirit. We offer all our offerings through the ever-blessed name of our Lord and Saviour Jesus Christ, to whom, with thee, and the Holy Spirit, be glory and majesty, dominion and power, both now and ever. Amen.

The service may then be concluded with the Doxology and Benediction.

SECTION XI.

¶763. THE FORM AND MANNER OF ORDAINING DEACONS.

When the day appointed by the Bishop is come, after a suitable sermon or exhortation, one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present, to be ordained deacons.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of that crime.

Then shall be read the following Collect:

The Collect.

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and adorn them with innocency of life,

that both by word and good example they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. Amen.

Then the Bishop, or one of the elders appointed by him, shall read the Epistle.

The Epistle. 1 Tim. iii. 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God

for the promoting of his glory and the edifying of his people?

Ans. **I trust so.**

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Ans. **I do believe them.**

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. **I will.**

The Bishop. It appertaineth to the office of a deacon to assist the elder in divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize.

And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

Ans. **I will so do, by the help of God.**

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one of them appointed by the Bishop shall read the Gospel.

The Gospel. Luke xii. 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And

if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects following:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office that they may be found worthy to be called unto the higher ministries in thy Church, through the same thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. **Amen.**

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge

and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. **Amen.**

SECTION XII.

¶ 764. THE FORM AND MANNER OF ORDAINING ELDERS.

When the day appointed by the Bishop is come there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ; and also how the people ought to esteem them in their office. After which one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present, to be ordained elders.

Their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. **Amen.**

The Epistle. **Eph. iv. 7-13.**

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. **St. John x. 1-16.**

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the

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sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination (as in the exhortation which was now made to you), and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity, and of how great importance, this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to what weighty an office, ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his chil-

dren who are in the midst of this evil world, that they may be saved through Christ forever.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly

called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans. **I think so.**

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity, to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. **I am so persuaded, and have so determined, by God's grace.**

The Bishop. Will you then give your faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?

Ans. **I will so do, by the help of the Lord.**

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require, and occasion shall be given?

Ans. **I will, the Lord being my helper.**

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in

such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. **I will endeavor so to do, the Lord being my helper.**

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. **I shall apply myself thereto, the Lord being my helper.**

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. **I will so do, the Lord being my helper.**

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. **I will so do, the Lord being my helper.**

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. **Amen.**

After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things; for which prayers there shall be silence kept for a space.

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), *Veni, Creator, Spiritus;* the Bishop beginning, and the elders and others that are present answering by verses as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessèd unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soilèd face
With the abundance of thy grace.
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray on this wise, and say:

Let us pray.

Almighty God and Heavenly Father, who, of thine infinite love and goodness toward us, hast

given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life, who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors; by whose labor and ministry he gathered together a greater flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these, and all other, thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Holy Spirit, world without end. **Amen.**

When this prayer is done, the Bishop and the elders present shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hands, saying:

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then shall the Bishop say:

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant, also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom through Jesus Christ our Lord. **Amen.**

Prevent us, O Lord, in all our doings, with thy

most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. **Amen.**

If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used; first that for deacons, then that for elders. The Epistle shall be Ephesians iv. 7-13, as before in this office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them, having read the Gospel, which shall be St. John x. 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.

SECTION XIII.

¶765. THE FORM OF CONSECRATING A BISHOP.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give

grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. **Amen.**

Then shall be read by one of the elders

The Epistle. Acts xx. 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that

I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember

the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read
The Gospel. St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this. St. Matthew xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying:

We present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things; who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Then the Bishop shall say to him that is to be ordained:

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on

hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Ans. **I am so persuaded.**

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Ans. **I am so persuaded, and determined, by God's grace.**

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. **I will so do, by the help of God.**

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and open to call upon and encourage others to do the same?

Ans. **I am ready, the Lord being my helper.**

The Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. **I will do so, the Lord being my helper.**

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, within your district, correct and punish, according to such authority as you have by God's word, and as shall be committed unto you?

Ans. **I will so do, by the help of God.**

The Bishop. Will you be faithful in ordaining, sending, or laying hands upon, others?

Ans. **I will so be, by the help of God.**

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he, accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Christ our Lord. Amen.

Then shall *Veni, Creator, Spiritus,* be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessèd unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soilèd face
With the abundance of thy grace.
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our prayer.

Ans. Let our cry come unto thee.

The Bishop. Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. **Amen.**

Then the Bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying:

The Lord pour upon thee the Holy Ghost, for the office and work of a Bishop in the Church of

God now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.** And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you may not be too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. **Amen.**

Immediately before the Benediction shall be said the following prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit that he, preaching thy word, may not only be earnest

to reprove, beseech, and rebuke with all patience and doctrine, but may also be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. **Amen.**

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. **Amen.**

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. **Amen.**

SECTION XIV.

¶ 766. THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy

Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. **Amen.**

RESOLUTION OF THE GENERAL CONFERENCE INDORSING THE FEDERAL COUNCIL OF CHURCHES.

Whereas, the Church of God is divinely appointed to interpret Jesus Christ and his gospel to each successive generation, and to labor to the end that all things be brought into subjection to him; and,

Whereas, the problems of industrial readjustment and social redemption that are forced upon this generation constitute a challenge to the Church to assert the Lordship of Jesus Christ in the social as well as in the individual life, and to interpret the gospel of this age in social as well as in individual terms:

Therefore, we stand with our brethren represented in the Federal Council of the Churches of Christ in America,

1. For equal rights and complete justice for all men in all stations of life.

2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society

from the social, economic, and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right from encroachments of every kind, and for the protection of workers from the hardships of enforced employment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Adopted May 21, 1914. See Journal of General Conference, page 249.

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